the PRIEST

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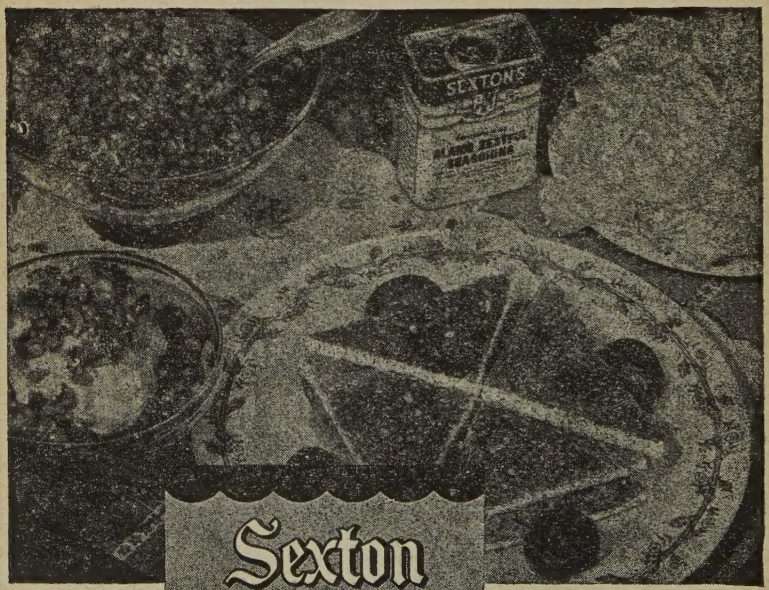

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In Paradisum

ONE of the men who did most for the Liturgical Movement in recent years is the late Monsignor Joseph Stedman.

His missal, compiled in 1938, was easy to follow and so attractive in price and format that 15,000,000 copies have so far been distributed. We like to think of 15,000,000 people, when they assist at Mass, following those circled numerals from common to proper throughout the course of the Sacrifice.

When we paid our first and, as it developed, our last call on Monsignor Stedman, it was in Miami and on Candlemas Day. His poor health had forced him to leave for a few weeks, the raw February weather of his native Brooklyn.

Characteristically, we found him hunched over the dresser in his room, a breviary propped open against the mirror, reference books to his right and left, and the bed behind him strewn with clippings, letters, and papers. He was correlating notes on the Psalms for the Latin-English breviary which he had been planning to issue before long.

It was to be in five volumes and was to retail at only $18. Helping him on the project were Dr. Joseph Christopher of the seminary at Darlington, N. J., and Father Edward Arbez, S.S., of the Catholic University.

"Eighteen dollars is very reasonable for a five-volume breviary, Monsignor," we ventured to remark.

"Father," he replied, "eighteen dollars will just about cover the cost of mailing each set out. At that price we're giving them away."

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He was a small man physically, and frail, but very intense.

For three hours we talked while he kept directing the conversation to methods of popularizing Our Lord among the Faithful. With great pride he showed us a painting he had commissioned. It was a fine, virile head of Christ, done from the impression on the Holy Shroud, and he intended to distribute it soon as widely as possible.

He spoke with warmth about Catholic journals crowding out Religion to make space for political issues. Himself a master of display and promotion, he thought the Catholic press could be improved immensely by the elimination of cheap advertising and the hiring of a few high-powered specialists on makeup and format.

We talked over many things. Once he referred to the expression "Sentire cum Ecclesia," and he said there was a great danger of perverting it to "Sentire cum Ecclesiasticis."

Again, he spoke of the word "Mass," which he considered etymologically difficult and in se meaningless.

"Wouldn't it be wonderful," he said, "if we could somehow get the people always to substitute the word 'Sacrifice' for 'Mass'? Just think of what it would mean: 'Did you assist at the Sacrifice this morning?'"

Besides the Latin-English breviary, which seemed to occupy the center of his attention, Monsignor Stedman was preparing his "Daily Readings from the New Testament" for use as a study-text by schools and clubs.

At the close of the evening, he

THE PRIEST **MAY, 1946** **VOL. 2, NO. 5**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv, 16)

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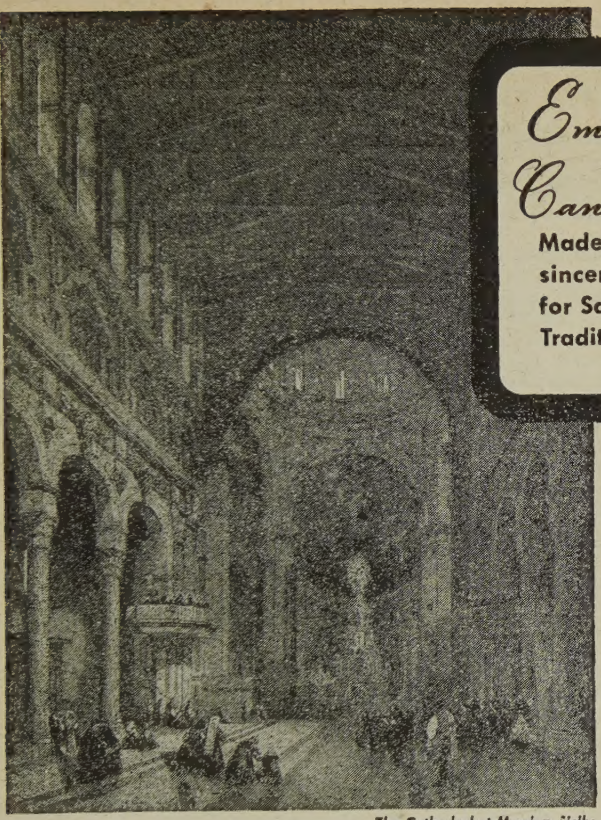

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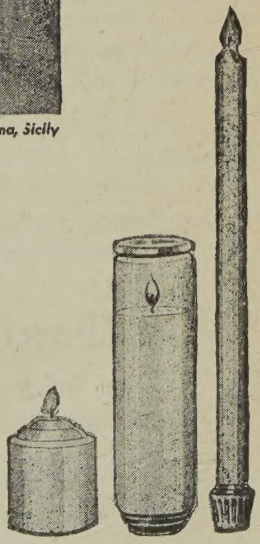

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drove us downtown to our hotel, where we had been promised a room. A half hour later, the 'phone rang: "This is Monsignor Stedman. I just wanted to make sure you had found a place for the night."

He was only fifty when he died. Besides the missal, he had numerous other publications, so that in all, some twenty million copies of his books have been distributed. They will long help the Faithful and keep his memory in benediction —the memory of a man aflame with zeal, with love for God, and an intense devotion to the Person of Jesus Christ. May God be good to him!

Music for the Millions

THERE is an old man somewhere in the Middle West who keeps scourging us with letters about the deplorable condition of church-music in his parish. It must be fierce, because he demands a whole series, no less, of articles in the Visitor, pointing out how Wagner's and Mendelssohn's wedding marches are **nefandum**, not to speak of Schubert's Ave Maria, Mozart's Twelfth Mass, etc.

Twice we have explained, with becoming sweetness, that a reform in church-music can hardly be worked through the columns of a paper so general in its appeal. Choirs are directed by people who are, in their turn, directed by pastors.

It occurred to us, then, that we might help the irate gentleman achieve his purpose by calling the attention of our readers to the St. Gregory Society, which has been

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slaving patiently for lo! these many years on behalf of good church-music. The Society publishes a white-list, to be sure, but it has a black-list, as well, against which any pastor could check the projects of his aspiring choirmaster. And the Society also publishes **The Catholic Choirmaster**, issued quarterly at two dollars a year.

The magazine is instructive and inspiring, extremely well edited, and it keeps the reader in touch with orthodox trends in church-music. We suggest, if not a personal subscription, at least a subscription for the organist. She will be flattered no end and if she is at all suggestible, you may notice little improvements here and there in what comes from the gallery.

The publication office is in Room 1510, at 119 West 40th Street, New York City 18.

Books About Mary

IF EVER you want information on some special phase of devotion to Our Lady, just drop a note to Father Edmund **Baumeister**, S.M., at the University of Dayton, Ohio. He's in charge of a project that would gather copies of all books on Mary under one roof.

With his staff, he has so far compiled a list of 4,200 titles, together with the names of the libraries in which they are available. Of these 4,200 titles, less than a thousand have so far found their way to Dayton. Father Edmund is looking not only for donations of apt material, but also for the opportunity of buying works that are out of print.

He asks that priests and those

Continued on page 72

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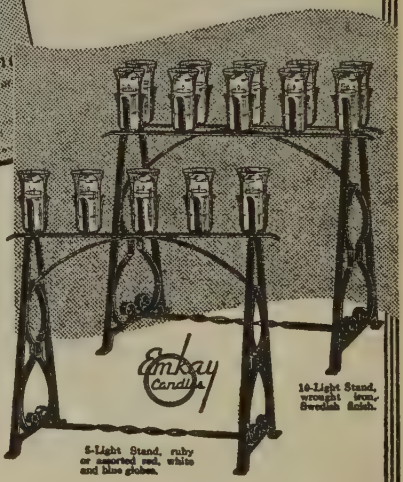

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Vol. II MAY, 1946 No. 5

Editorial Comment

Why Not Do Something about Communism?

WE HAVE been talking about Communism for a long, long time. But talk has not led to effective action. We might as well face the facts frankly. Communists today "swing more weight" than we do. They get results in the most important spheres of American life. Their seventy-five thousand members accomplish more politically than do thirty million Catholics.

If this statement seems exaggerated, we might look at a few recent facts. Many Catholic priests became excited when the C.I.O. recently attacked Spain and issued a whitewash statement on Soviet labor conditions. These documents were well received by Communists and disliked by most informed Catholics. Yet they were issued. Which pressure group is the more feared?

Our foreign policy in many respects has, until recently, been approved in Communist circles. We have been silent over the "iron curtain" in Eastern Europe. The Etheridge report was suppressed. We have virtually betrayed China. We have intervened stupidly in Spain and Argentina. Why do these things happen? It is not that our high officials are Communist. There are Communists and their sympathizers in important public offices, but this is not the main reason why they get their way. The real answer is the organized pressure by Communists and front groups, while the unorganized majority remains apathetic.

The Barrage Technique

The Communist point of view has a preferential rating on the radio and in many newspapers. Again it is a matter of pressure. If a commentator attacks Russia, a carefully planned barrage of letters descends upon him, the

station, and the sponsor. But nobody protests when he takes a stand inimical to real American interests.

It is about time to stop blaming others for Communist success. The fault is our own. Catholics oppose Communism. So do the American Legion and veteran groups. There is opposition in the American Federation of Labor, many C.I.O. unions, many associations of foreign-born or first or second-generation Americans. The Jewish Labor Committee is active against Communism. But somehow, all these groups do not "swing the weight" that the opposition does.

Reasons for Failure

Why is this so? There are two principal reasons. The first is that we are informed in general, but not in detail. We oppose Communism, but we do not see in time how the Potsdam agreement leads to Communism in Germany. We attack Communists in government, but we do not know the individuals who are responsible for wrong policies. We have principles, but not facts.

The second reason for our failure is that we do not act in an intelligent and coordinated manner. Influencing public opinion is a science. The Communists know who should be approached and how to vary the approach for different individuals and organizations. Our tendency is to protest among ourselves, thus convincing the convinced. When it is decided to fire at a target, the shots are often scattered and inaccurate. The appeasement of Soviet imperialism would have stopped at once, had all interested parties made their views known in a firm manner. Imagine the combined power of veterans, right-wing labor, religious groups, and the millions with relatives in Soviet occupied Europe.

Reliable information on Communist activities is not easily obtained. Since Communists try to keep their work secret, the average person is not in a position to judge reports of their alleged activities. This writer has made an extensive study of various publications which deal with the subject, and recommends four sources to the clergy.

Sources of Information

The first is a news digest magazine on Communism which has not yet appeared, but which is promised for early summer. From the personnel and program outlined in preliminary releases, it promises to be excellent. It has judiciously combined experts in both the domestic and the foreign fields, and has good editorial direction. It will appear biweekly, published by Plain Talk, Inc., for $5.00 a year. Advance samples indicate that it should be recommended for clergy and Catholic lay leaders alike.

For immediate subscription by the clergy and well-trained laity, we would recommend *The New Leader*—7 East 15th St., N. Y. C. 3: $3.00. This liberal publication has the most complete and accurate picture of contempor-

ary Communism generally available. Its analyses of European and Asiatic Communism are superb. It has access to the finest writers on the subject. On the debit side are occasional slips which might be offensive to Catholics. The editors try to prevent such remarks, and are nearly always successful. Their private opinion, expressed to impartial observers, is that the Church is the only force which can turn back Communism.

Those who wish to make a more advanced study of Communism should add to the two publications just noted a news letter entitled "The Russian State Party." (Order from Ruth Fischer, 124 West 85th St., Apartment 4-A, N. Y. C. 24: $6.00.) The editor, Ruth Fischer, was formerly high in the German Communist Party and close to top Soviet officials. She barely escaped with her life in the purge and has since fought the Party with much intelligence and energy. Experts in the field admire her political insight.

A final source, likewise advanced, is the De Courcy "Review of World Affairs" (J. M. Dent & Sons, Ltd., Aldine House, 224 Bloor St., West, Toronto, 5, Canada: $10.00). This is a highly accurate survey of world Communism. It reflects an intelligence system which even England's enemies concede to be one of the world's best. This, and its predecessor, should be in the hands of all Catholic editors, those who talk frequently about Communism, or any who will invest to get truth not found in ordinary newspapers and not sufficiently carried even in the New York *Times*.

If we can get the truth ourselves and see that others get it, the first necessary step can be taken. It can be followed later by coordinated programs of action, once the overwhelming majority of loyal Americans are awakened to the facts. But until the facts are known, intelligent action is impossible.—

Take the **noblest** view of life you can; it will lift you above the pettiness of self, and the meanness of sin, and of all sordid satisfaction.

And the **noblest** view is the view of the King of Kings, before whom every knee shall bend, in heaven, on earth, and under the earth; that is why there has never been nobility like His service, nothing has produced nobility like allegiance to Him.

This is true nobility:

Upright, straight, selfless, generous, bearing all things, hoping all things.

Archbishop Goodier, S.J.

For Your Information

They Hate the Catholic Church More than They Do Communism

THE editor of the *Journal-American,* of New York City, recently referred to the existence of a real plot, conceived by the Soviet Union, designed to "discredit and destroy the Roman Catholic Church."

He might have said that there exists a real plot on the part of Protestant churches, federated under the Federal Council of the Churches of Christ in America, to do the identical thing. Bishop G. Bromley Oxnam is the head of this Council of Churches, claiming to represent 27,000,000 church members, or more than three-fourths of the entire Protestant church membership. He has had the audacity to go into the centers of Catholic population, such as St. Louis and Boston, to denounce the Catholic Hierarchy for political activity, which does not exist; for its control of the radio and the press, which has never been attempted; for its aggressive campaign to procure a stranglehold on the government, on the schools, which it has never even dreamed of, etc.

Through this "smear" campaign the Federal Council of Churches, supported by almost every denominational organ, is actually cooperating with atheistic Communism.

The speeches of Bishop Oxnam, of the late Moderator of the Presbyterian Church, were built round the charges contained in the seven articles written a year ago for the *Christian Century* by its Field Editor, Harold E. Fey. The purport of these articles was to prove that the Catholic Hierarchy in the United States is actually striving, by political action through lay organizations, to get control of the government and the press of the United States, and, through various other Catholic channels, to destroy Protestantism.

The *Christian Century,* the most respectable of all Protestant organs, is supported by Protestant clergymen generally because it refers to itself as "undenominational"; yet it is devoting itself, editorially and by specially arranged contributed articles, to the formation in its readers of an anti-Catholic state of mind.

Now the editor of the *Christian Century* has himself begun a new series of articles under the general caption "Can Protestantism Win America?" He promises that this will be a series that will be "discussed for months to come."

If our clergy could see copies of the many sectarian magazines

which probably reach somebody in every block within their parish confines, they would be shocked. These periodicals warn neighbors of Catholics to beware of the Catholic Church, its scheming Pontiff, its political Hierarchy, and are now glorifying the Reformation (whose fourth centenary is being celebrated) and attacking the "corruptions" of primitive Christianity, introduced by the Catholic Church during the first fifteen centuries.

Perverse Delight

These editors chuckle with glee over such things as the Ukranian Schism, which they are now representing as having been initiated by the *Catholic Hierarchy* of that district; over any embarrassment created for the Catholic Church in Poland, Czechoslovakia, Yugoslavia, or anywhere else. They are as anti-Spain as is the Communist, and would rather see Spain go Communist than retain its Catholic faith.

One cannot read these journals without being convinced that many Protestant leaders hate the Catholic Church as much as do Communist leaders, that they would rather see the Catholic Church destroyed than atheistic Communism.

Non-Catholics are fairly well disposed to believe much that they read in these sectarian papers and magazines, because the same charges are carried as news items in the secular press, whether they emanate from Moscow or from Methodist or Baptist or other sectarian Conventions, or from the official spokesmen for different denominations —and the refutation never appears in the papers which carried the accusations.

The editors of the 2,000 dailies of the United States receive clip sheets, or "proof copy" of articles about to appear in forthcoming numbers of the *Reader's Digest*, of *Time*, of *Collier's*, of the *New Age*, in order that the editor might, perchance, comment on the articles.

If the Catholic paper and magazine reached every Catholic home in the United States there would still be 100,000,000 non-Catholics who would never see them. The only information they can possibly have about the Catholic Church is that which they gather either from the daily press or the weekly or monthly magazine, whether sectarian or non-sectarian, and that information strengthens inherited prejudices.

To Serve the Secular Press

It is high time for some Catholic *news service* in the United States to send to the editors of the secular papers the Catholic answer to libels, so that the dailies, which reach non-Catholics, might publicize the Catholic answer and receive suggestions for editorials. Since more than 80% of all Catholics live in the cities, where alone the big dailies are published, many editors, whose papers are so widely patronized by Catholics, would, we are quite confident, publicize the refutation of charges previously served

to the secular press. We cannot expect to have a friendly non-Catholic citizenry when most of the literature which comes to them is even covertly anti-Catholic.

The March 12, 1946 number of the *Lutheran Witness* carried an editorial under the caption "Those Cardinals," in which it expressed approval of observations made editorially in the *Christian Century* to the effect that the Catholic Church controls the press of the nation. The editor of the latter periodical had referred to "the servile liaison existing in this country between the Roman Church and the organs of publicity," and noted "if it had been Elijah ascending in the fiery chariot the coverage could scarcely have been more complete or the display more prominent."

In the same number of the *Lutheran Witness,* the editor writes: "A true Lutheran does not hate the Catholics . . . that is the reason why Lutherans warn the Catholics against the errors of Rome. After Luther discovered the truth, his very love for his fellow Christians . . . caused him to testify against the tyranny, oppression and ruinous superstition of false teachers. He felt himself a debtor to these poor, misguided people."

Inch by Inch

The Michigan Lutheran, February, 1946, calls our attention to a slogan adopted by the Missouri Synod Lutherans which reads: "Inch by inch for Christ," according to which every member is to reach one non-member until the entire "United States of America is canvassed for Christ. . . . We hope to arouse the entire church to an increasing missionary zeal, to go out into the highways and byways and compel them to come in."

In the *New Leader,* March 2, 1946, editor Bohn, who, in nearly every paragraph, repeats that he has become more Protestant and anti-Catholic from year to year, praised Pope Pius' address to the new College of Cardinals, but for several weeks thereafter he was denounced in communications sent to the *New Leader* for finding anything good in the Pope at all. As they see it the Pope was one with Mussolini, Hitler, Franco and Peron; his only ambitions are political, and he would make a deal with Stalin if it helped his *political* purpose.

From preachers of various denominations we receive pamphlets issued by the *Converted Catholic,* filled with anti-Catholic venom. One of the most recent is "Bishop Strossmayer's Speech at the Vatican Council of 1870." The speech was not in opposition to the doctrine of infallibility, but to the timeliness of its definition. The fact is that he humbly acquiesced when the doctrine was defined, yet the pamphlet conveys the impression that if the Bishop did not apostatize it was because he was promised a promotion if he desisted from further criticism.

The Chairman of the Catholic

Activities Committee of the Knights of Columbus, Indianapolis, recently wrote us as follows:

"Many local attorneys, Catholics as well as non-Catholics, have lately received, through the mail, copies of *The Converted Catholic Magazine,* which is published at 229 W. 48th Street, New York City.

Freemasonry

"We have been asked to obtain all the information we can procure on this anti-Catholic monthly. We are naturally interested in knowing who pays for the 'free' circulation it is receiving."

The Protestant Magazine, published by Kenneth Leslie, and *The Converted Catholic Magazine,* published by five ex-priests, collaborate very closely. The former appeals chiefly to the Jews, because, besides being anti-Catholic, it is pronouncedly pro-Semitic. Protestantism receives very little attention from it.

Have you observed that the Catholic papers of the country have been "smearing" Freemasonry? We see most of them, and if we had an observation to make it would be that very little notice has been taken of Freemasonry during the last few years in the Catholic press. Yet the *New Age,* April, 1946, runs an article under the caption "The Smear Campaign Against Freemasonry Continues." In the opening paragraph of the article we read: "The smear campaign of the Roman Catholic Church against Freemasonry continues apace in the United States and Great Britain, the two great Protestant countries." Then it instances a single pamphlet entitled *Despotism in Disguise,* published in London. To counteract this pamphlet the *New Age* editor recommends thirteen books, two by ex-priests, and three by Gilbert O. Nations, quondam editor of the *Menace* and of the *Fellowship Forum*—papers designed to arouse prejudice against the Church.

Reading the article carefully one would draw the inference that the *New Age* simply wanted an occasion to recommend those books to its readers.

The January, 1946, number of the *New Age* carried this item:

"To obtain help from the outside world, without which there cannot be religious freedom in Italy, a luncheon, sponsored by the American Committee of the World Council of Churches, was held in the National Arts Club, Gramercy Park, New York, N.Y., in mid-November. The principal speaker was Dr. Bernardo Cacciapuoti, professor of physics at the University of Rome, who is in this country at the wish of the Italian Government and universities to restore relations between the universities of the two countries.

"Dr. Cacciapuoti stated that Italian Protestants had suffered severely even before the war because of the Concordat of February, 1929. He declared that Roman Catholics and Fascists

united to restrict the liberties and religious work of Protestants. He was upheld in his views by the Rev. P. J. Zaccara and the Rev. Robert W. Anthony, who spent three months of last year in Italy, representing the National Evangelical Committee for Relief in Italy, and the Federal Council of Churches, respectively."

The *Evangelical Christian* (January, 1946) commenting on an Associated Press report that Pope Pius XII had denounced the persecution of the Ruthenians by Russia, makes this observation: "What is amusing is the protest against persecution in Russia coming from a religious body representing an organization that has done a thousand times more persecution of religion than ever Russia dreamed of . . . If Russia has slain her thousands for their faith, Rome has slain her tens of thousands and her millions and will (according to her boast) do so again when opportunity occurs."

About the CIO

We honestly feel that priests should be cautious about permitting the CIO, which now has public relations committees in every industrial center, to talk to church groups because their real purpose, usually undisclosed, is to arouse an interest in a "Labor Party." On the face of it such a party might not seem to be so objectionable, but there is great danger that it will be too much directed by the Communist and the Communist-minded in that organization. Even now the national legal counsel of the CIO is a member of the Communist Party.

The legal adviser of Sidney Hillman, the founder of the *American Labor Party* in New York, is a member of the Communist Party. In labor, Hillman does not follow the "Leftist" line, but in politics he does. The *Daily Worker* and the Communists of New York cooperate with the *American Labor Party,* and jointly they hold the balance of political power in New York City, offering their solid vote to whichever candidate for mayor will make them concessions.

We have the full proceedings of the Communist Convention of a few years ago, during which a *Farmer Labor Party* was set as a Communist goal. At this writing a meeting is in progress in Chicago, designed to form such a party.

Priests are asking what they are to do when members of a local CIO Committee ask them to call a meeting of this or that parish society in order that they might address it. It is likely that Bishops in whose dioceses the Labor group is strong have advised the priests whom they have deputed to look after labor's best interests, to warn union men to go slow about encouraging a Labor Party, which, we can be sure, would be far more Socialistic than we would care to have it be.

"When a strong man armed

keeps his court, those things are in peace which he possesses; but if a stronger than he come upon him and overcome him, he will take away all his armor wherein he trusted, and will distribute his spoils."

While the compact Catholic body should be the "strong man," as a matter of fact it is weak; and the "stronger" one is that enemy of which Christ speaks in the very next sentence, "He that is not with Me is against Me, and he that gathers not with Me, scatters."

Our country has suffered greatly, even up to this time, because of Communist influence and the powerful backing it has had. But under a Labor Party the Communist-minded would be the ones to seek high public office, such as membership in Congress and in the Senate, and because they are good organizers and campaigners, they would be elected over many fine level-headed men in labor's ranks.

In these days of universal unrest, of abnormalcy, we are likely to lose the battle for the workingman, of whom chiefly our Church is constituted, if we follow only the books on social action and overlook realities. In their labor encyclicals, Pope Leo and Pope Pius never envisioned that Communists, weak in numbers in labor ranks, would, through *policy-forming committees*, seek to dominate the entire membership.

Let us all protect the workingmen from their worst enemies disguised as friends, politically ambitious, fomenters of hate, sympathetic towards every anti-Catholic movement, friends of the greatest enemy of God.

Body and Soul

The official organ for the British Association for the Advancement of Science, **Nature**, reports the discovery by a Catholic doctor—Leo Nutini—and a religious—Sister Eva Lynch, of a cure for boils, carbuncles, and abscesses. It is an extract from the brains of oxen that has much the same effect as penicillin.

This discovery was made in the experimental department of the Institutum Divi Thomae of Cincinnati. Thus, for the thousandth time, the notion has been refuted that Catholic institutions of learning disregard the physical well-being of humanity.—David Goldstein in the Boston **Pilot**.

Sour Grapes?

It has always struck us as more than a coincidence that Dr. Martin Luther should have discovered conscientious objections to the doctrine of indulgences just after having been refused the appointment (which he was anxious to get) of preaching a particular series of sermons recommending indulgences . . .

The Rh Blood Factor

John P. O'Brien, C.S.V.

You'll be asked about it sooner or later . . .

THROUGH the medium of newspapers, magazines and "rectory sessions" nearly every priest has become aware, most often vaguely, of the recent discovery of a peculiar "blood factor," the Rh factor, which, under certain conditions, expresses itself to the serious disadvantage of human offspring. Being naturally interested in a knowledge of what constitutes *sound* eugenic practice, wishing also to be able to give intelligent advice to those who may approach them in the matter, priests (particularly those engaged in parochial work) will often ask such questions as: "Just what is this Rh factor, and how important is it?" "Is it a matter upon which prospective newly-weds should be advised, or directed to seek advice?" "What, with certainty, can we answer to those who might ask concerning the importance of this factor in marriage?"

It would be rather beside the point to attempt here an explanation of the course of scientific events which has led us to our present knowledge of the Rh factor. Indeed, it would appear that the average priest is interested only in a summarization of those facts in the case which might pertain to his office as advisor. Hence, we shall set down here as simply as possible the principal findings, regarding the Rh factor, as they are reported in reputable scientific publications. For anyone interested in a further examination of the subject, a few references are appended.

Dr. O'Brien is presently engaged in biological research as a Fellow of Johns Hopkins University.

Principal Findings

I. About four years ago a new human blood factor was discovered. It has been named the "Rh factor" because of the important role the blood of the rhesus monkey played in its discovery—Rh being an abbreviation for rhesus.

II. Shortly after its discovery the Rh factor was found to have an hereditary basis; that is to say, it can be inherited by offspring from their parents, as are such characteristics as eye color, albinism, polydactylism, etc.

III. Regarding the Rh factor itself, it is a chemical entity in the blood. Some knowledge of its nature may be best elucidated by a short excursion into the field of immunology:

When a micro-organism or a foreign substance (antigen) is introduced into the body of an animal, the latter reacts by developing specific substances (antibodies) which tend to destroy or counteract the invading

foreign substance. (This is the manner in which our acquired immunity to infectious diseases is developed.) Similarly, if blood containing the Rh factor (i.e. blood from an Rh positive individual) be introduced into the blood of an Rh negative individual, the latter will react by producing specific antibodies which will react against this foreign Rh factor. These particular antibodies are designated as "agglutinins," because they "wage their war" by way of clumping the red blood cells of the alien Rh positive blood. These last points are particularly important for a proper appreciation of the next consideration.

Killer of Infants

IV. Medicine has long recognized a pernicious blood-destroying disease of the fetus or newborn child, known as erythroblastosis fetalis. Prior to the discovery of the Rh factor no causal explanation for the malady was had. But it is now known with certainty that well in excess of ninety percent of all cases of erythroblastosis (if not all) are due to the Rh factor. While a child may survive this disease, it generally succumbs previously to or shortly after birth.

V. According to present knowledge erythroblastosis appears only when a mother is Rh negative and her developing child is Rh positive (having inherited the factor from an Rh positive father). The chain of events leading up to the disease appear to be as follows: (a) Rh-containing cells of the Rh positive fetus pass through the placenta into the blood of the Rh negative mother; (b) the tissues of the mother react to this foreign substance by forming anti-Rh antibodies; (b) these anti-Rh antibodies in the mother diffuse through the placenta back into the blood of the fetus; (d) in the fetus the "war" between the antibodies and the Rh substance begins, and erythroblastosis ensues.

VI. Studies have revealed differences in the incidence of the Rh factor among Caucasian, Mongoloid and Negroid populations. Among the white (Caucasoid) stock, 85% are Rh positive; the remaining 15% are Rh negative.

As for the frequency of erythroblastosis, according to theory and according to observed facts about 9% of all white babies are Rh positive and have an Rh negative mother; hence about 9% of all white babies are *potentially* erythroblastotic. But it has been ascertained that the disease occurs in only about one out of every 40 potential cases—which is about one out of every 400 births.

Exactly why the disease actually appears in only a relatively small number of potentially erythroblastotic situations is not entirely known, but it appears that the difference is to be explained on the basis of placental development. Keeping in mind the points discussed in V, apparently some women have a tendency to develop a defective pla-

cental structure which permits red blood cells (or other cells) of the fetus to enter their own blood stream; hence only in families where the mother has this tendency will erythroblastosis occur. And once the disease has appeared in a family all subsequent Rh positive fetuses (some from the same father may be Rh negative) will be erythroblastotic.

Information Still Incomplete

From what has been said above it will be clear that, practically speaking, the newly discovered Rh factor presents no problem with which prospective newlyweds need concern themselves.

Should a *known* Rh negative woman and a *known* Rh positive man express concern regarding the possibility of their child's being erythroblastotic, it will suffice to point out the relative improbabilty of such an occurrence and, perhaps, further to direct them to consultation with a physician, who will, in turn, advise them of this improbability and also of the measures which medical science now has at its disposal to ensure in many cases the well-being of an off-spring which, on the basis of clinical evidence, might give indications of developing an erythroblastotic condition.

Similarly, parents who have already suffered the misfortune of an erythroblastotic child may be directed to consult a physician with a view to being made aware of the medical precautions which can now be taken to reduce the probability that their next child will meet a similar fate.

And now a last word. Our picture of the hereditary and clinical significance of the Rh factor is, of course, as yet very incomplete. Consequently, we must allow that with progressing knowledge some of the present ideas on the subject may have to be altered. However, we may be certain that the fundamental concepts, as outlined all too briefly above, are correct.

References:

1) Strandskov, H. H. 1945, The Rh Blood Factor; *Sci. Month*, Vol. LX, No. 6.

2) Weiner, A. S. 1943, *Blood Groups and Transfusion* (3rd. Ed.), Thomas.

Pontifical Squelch

It is reported that Pope Pius IX, after one especially nerve-wracking conference, invited his Secretary of State, Cardinal Antonelli, to relax for a few minutes and enjoy a smoke with him.

"No, thank you, Your Holiness," replied the Cardinal—perhaps a trifle too unctiously, "that is at least one vice I don't yet have."

"Your Eminence," blandly replied the Holy Father, "if it were a vice—you'd have it!"

His Way

The supreme apologetic of good example

Leo J. Trese

THERE have been many prophecies as to a recurrence of anti-Catholic bigotry now that the War is over. These warnings may be valid judgments of far-visioned men, or they may originate in the imaginations of prophets of gloom. It is a question that only time can answer.

On the basis of facts, it is hard to understand how there can be any effective attacks on the Church. Ten million returned servicemen, who have had intimate glimpses of Catholic chaplains in action, surely will be no party to religious intolerance. The resistance and persecution of the Church in Nazi Germany, the role of the Sovereign Pontiff as an opponent of dictatorships, and his wholehearted charity to victims of persecution regardless of creed—such facts as these ought to give the lie to anti-Catholic rabble-rousers.

But supposing that persecution *does* come. What are we preparing to do about it? Are we planning a defense, and if so, what line is that defense to take? By this time we have learned that we cannot fight fire with fire. If there is a resurgence of bigotry, we shall gain nothing by trying to meet our opponent on his own ground. In a contest of name calling, our adversaries can outshout us, if only because there are more of them.

"But what, then? Are we to take it lying down?" No, not lying down; but we can take it as the early Christians took it—in patience, in fortitude, in charity. Calmly, while persistently, we can correct misrepresentation and offer information to all who will listen.

Street-preaching, articles in secular newspapers, and other forms of apologetics can help in this. Yet, of itself, the apologetic approach will never down bigotry. Street-preaching, for example, is a limited good. It reaches an ever-changing audience. Ordinarily there can be no systematic course reaching the same body of hearers. The polluted stream flows on before any particular patch of water can be purified. Nor can we compare street-preaching of today with that of apostolic times. We are not facing a discredited paganism, nor are we armed with Pentecostal zeal and miracles.

By Our Fruits

Apologetics is not our crying need today. Never was it so true that we are judged by our fruits. Nothing can better refute calumny than a whole-hearted living of the full Christian life. This is an obvious fact,

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an admitted fact, and yet at the same time an evaded fact. It is here that our weakness lies today in the face of attack, as compared with the early Christian Church. Then, a Christian was recognized by his all-pervading charity, by his day-to-day living of the Gospel he professed. Persecutors were disarmed, frequently converted, merely by their contact with the men they had set out to harass.

Today it is a different picture. How many of us could go into a shop or a factory, and pick out the Catholics by their noticeable purity of speech, reverence for God's Name, scrupulous honesty, and slowness to anger? How many of us could listen unobserved to a gathering of women, and pick out the Catholics by their evident distaste for gossip and off-color stories, by their polite refusal of the third or fourth cocktail? I am writing, obviously, from the urban point of view. It is in the cities that most of our Catholics live and work.

Why We're Vulnerable

We are vulnerable to persecution precisely because we have become of the world, worldly. Is it any wonder that the average unbeliever looks upon Catholic faith and liturgy as a hollow mumbo-jumbo, when they seem to make so little difference in the daily lives of Catholics? It is not surprising that John D. Rockefeller says that his projected "reborn church . . . would pronounce ordinance, ritual, creed, all non-essential for admission into the Kingdom of God or His Church. A life, not a creed, would be the test." We claim that there can be no life without a creed, but we too often demonstrate that there can be a creed without a life.

No, our defense against bigotry will not be in polemics. It must be, and in the main only can be, in a true spiritual revival. When the risque story and malicious gossip have noticeably lessened on Catholic lips; when the flowing bowl has diminished in Catholic hands, and when dealers in contraceptives cease to say, "Why, some of my best customers are Catholics"; when petty dishonesty, glib falsehood, racial intolerance, have manifestly decreased in the Mystical Body of Christ—then we can face bigotry sure and unafraid.

How is such a spiritual revival to come about? Parish Missions will not do it. We know that by experience, good though such Missions be. Generally speaking, they save sinners but they do not fashion saints. Neither will a liturgical renascence achieve the end. There is beauty and grace in the liturgy, yet the liturgy is an empty form if it be not the spontaneous outpouring of a loving and faithful people. It was so that the liturgy was born; it is only so that it can live.

Inquiry classes, Enthronement of the Sacred Heart, Catholic Trade Union movements, Cooperatives, the Jocists—all these

have their proponents and all these have their merits. All these are good, but not good enough to meet the challenge of a skeptical and organization-weary world.

Qualis Pastor

The only conclusive answer is one which all of us priests have recognized, at least dimly, as we have browsed over our meditation books. It is the fact that if Christ is to be more fully fashioned in His flock, He first must live more fully in His priests.

We are proud of the fact that the priesthood of America, as a body, ranks high in integrity and devotion to duty. Complacent acceptance of this fact blinds us to another picture of ourselves. —that of a rather smug, self-satisfied, near-mediocre group of parish administrators. We are good men, God be praised, but we are not *holy* men, and it is holiness that our people need.

Is it any wonder that the flock is weak, when the shepherd is worldly? I do not mean worldly in a sinful sense, but worldly in a golf-poker-Scotch sense. There aren't many people in my parish who drive a better car than I. There is no one in my parish who spends more time and money on a vacation than I. There are few homes in the parish which equal, and fewer which exceed, my own in comfort and modern appointments.

It not only is essential that we present our people with a more clear-cut pattern of Christlikeness; we also must give them the opportunity to study that pattern at closer range. We spend so much time in saving the saved — in parish office, and school, and societies—that we lose touch with the ones who need us the most.

The best-beloved man in my home town is not a priest but a layman. He is a businessman, prosperous but moderate-living. He constantly is doing, in person and as secretly as he can, so much good to so many people, that he could have the town tomorrow on a silver platter if he wanted it. He would be joyfully welcomed in homes where any one of the five local priests (good men, too) might receive a cool welcome. He exemplifies, better than anyone I know, the concept of one who "went about doing good."

And there, I submit, is the answer. Let us take for granted that we celebrate Mass devoutly, pray regularly, prepare our sermons conscientiously. What more remains? Just this, —that we so order our day that we can spend more time going about doing good; that every home with a sorrow, a problem, a hardship, may find us also at the door. We cannot leave to social-workers, not even to St. Vincent de Paul members, a work that is primarily priestly. Two hours, even weekly, spent in some neglected part of our parish, will bring more satisfaction at examen time than a birdie or a straight-flush.

Accessibility in the parish office, kindness and patience with all who seek us out, fatherly interest in the children in our school and catechism classes—these are important too. But let us do some seeking out on our own account; let us get close to our people, be true shepherds, and see how our flocks respond. From love of the pastor it is an easy step to love of the Master. It was thus that St. Francis, St. Vincent, St. John Vianney—all the apostolic saints — scored their greatest gains. *They* were busy men too.

Twenty thousand priests, simple in their own lives, bringing comfort, hope, inspiration to a million humble homes, would offer to bigotry a really formidable barrier.

Danger Signal

In a recent interview, Dr. Joseph R. Sizoo, pastor of St. Nicholas Church in New York City, was asked how he could tell whether his sermon was "getting across."

Said Dr. Sizoo: "When I see a man in the front pew look at his watch, I don't worry too much. But when he looks at it several times and then holds it to his ear to see if its still running, I know it's time to stop."—**Camillus.**

Mistaken Identity

Before last New Year's, the "Holy Name Journal" received a communication from the State Liquor Authority, it was reported in the January issue of the magazine.

The SLA said that if the "Holy Name Journal" intended staying open all night on New Year's Eve it would have to get a special license and pay a special fee.

This sort of baffled the magazine, which is the official publication of the Holy Name Society in the United States and maintains strictly 9-5 office hours at 141 E. 65th St.

Finally the mystery was solved. The publication is listed in the telephone book as "Holy Name Journal (a pub)."—**Brooklyn Tablet.**

Cardinal Gibbons enjoyed no society more than that of the witty Ryan of Philadelphia, who loved to joke with him even in public. When the Cardinal complained about "a touch of insomnia," the Archbishop recommended reading in bed till sleep came.

"And what book would you advise me to use as soporific?" asked Gibbons.

"None better than one called **The Faith of our Fathers,**" replied Ryan.—**J. M. L.**

The Maternity Guild Movement

A constructive approach to a vexing problem

G. J. Gustafson, S.S.

FATHER Schagemann, C.SS.R., is a missioner. Naturally enough he gets many of those proverbial "tough cases" which seem to be saved up for missioners by people who for one reason or another don't get around to confession as regularly as they should. Heaven knows how many problems he has faced for others. We single out only one because its solution took a providential turn.

Back in 1930 he and a harrassed layman were having a heart-to-heart talk. "Father," said the poor fellow, "my wife heard your sermon and we know that artificial birth-control is wrong. But here is my case. My earnings are never sufficient and hence the expense incidental to a new arrival cannot be met easily. You see, I *am* earning money. And how people will talk if the wife of a wage earner goes to the hospital as a charity patient. We don't want that kind of charity. We want to pay our way, but we cannot do so."

There it was, a combination of a healthy conscience and a consequent sense of obligation, yet the problem of self respect and fundamentally "decent pride." How typical, thought the missioner, of the great mass of Catholics in the lower income group.

Father Schagemann took his case to St. Gerard Majella, patron of Mothers. The good saint did not abandon his suppliant fellow Redemptorist.

"Suddenly," Father Schagemann told us, "I had an inspiration: to create a fund in parishes to which *all* contribute in various classes according to their means, also *those who expect assistance* so that no one may slur them saying they are receiving charity in the odious sense of the word." Here was the solution.

Shortly after this, appeared *Casti connubii* wherein Pius XI wrote in connection with just such problems, "Provision must be made also in the case of those who are not self-supporting for joint aid by private or public guilds." This must have seemed like a sign from heaven. In any case Father Schagemann's plan was nearing realization.

In March of the same year, he first announced the Maternity Guild plan, as it later came to be known. In June his superior, the Very Rev. Andrew B. Kuhn, gave his approval, which His Excellency, Bishop Alter, fully sanctioned a few months later. Mr. Frederick Kenkel, director of the famous Central Verein of St. Louis, became an immediate and enthusiastic proponent, lending

both the weight of his name and his active cooperation. The movement was launched.

A Case History

Let's take a sample case history to show how the plan works out in concrete. Mr. and Mrs. Jay are members of the Guild and have been, perhaps for several years. This means that holding an ordinary or "family membership" they have been contributing ten dollars per year, the usual figure (which may vary). When, as in the course of human events, Jay Junior is expected, they get in touch with the Guild president and the Guild takes over. The financial worries which plague many a couple are not for them; the Guild provides the necessary supplement to their small income, not as charity but as a form of mutual self help.

For behind Mr. and Mrs. Jay, or side by side with them, stand their fellow members who have been contributing to a central fund over a period of years, some of them only as "sustaining members" who expect no material aid themselves but contribute a dollar a year, some of them as "founders" who have contributed out of larger means, or "patrons" who have contributed twenty-five to fifty dollars. A well organized and established Guild has also been the beneficiary of legacies and donations and parish drives. It cooperates also with parish credit unions, hospitalization plans, and the like; it is coordinated with the Catholic Charities of the diocese.

Lest there be any misunderstanding we must add that Father Schagemann takes great pains to explain (as he did to us) that the Maternity Guild is a "pious union" (pia unio—can. 707); its work is primarily spiritual; its objectives and chief means supernatural. As Civardi has said, "The supreme aim of Catholic Action is to establish the kingdom of Christ; to lead souls to God." There must be spiritual activities in abundance for the guild members: retreats and conferences and common prayer.

Patron Saints

Every unit has its own patron saint: Mary above all, or good St. Joseph, foster-father par excellence, or St. Gerard Majella, the "mother's saint." A particular union is often associated with the Prayer-League of this latter. The economic angle then is not a sole concern; as it is not the only cause of birth control, nor for that matter always a cause. As His Excellency Archbishop MacDonald of Edmonton put it in approving the Guild Plan, "Material goods are just as much a gift of God as His Holy Grace. Hence we use them also to attain supernatural ends."

To date, some twenty-three dioceses have formed or are in process of forming maternity guilds. Even quite incomplete records yield astonishing figures

of the numbers who have been helped. The work, will, Deo volente, continue to spread. The dream of an old missioner is taking shape before his very eyes and it is the great joy of his declining years. We wish you could have shared with us the pleasure of hearing him tell of it.

Please address all inquiries to the Rev. Joseph J. Schagemann, C.SS.R., P. O. Box 746, Annapolis, Maryland.

Priest Lights Candles for His Own Requiem!

The lips of Fathers H——— and T——— moved soberly in prayer as the two stood before the vestment case preparing to say their Masses. This was in the sacristy of a church in one of our large cities on the morning of March 8, 1921 . . .

As he drew up his cincture, Father H——— turned suddenly, sweeping the sacristy with his eyes.

"No servers this morning?" He looked at Father T———.

"Doesn't look like it," replied the other in sacristy simplicity.

By that time Father H——— had donned the stole, with the usual prayer: "Restore unto me, O Lord, the Stole of Immortality which I lost through the sin of my first parents and, although unworthy to approach Thy sacred Mystery, may I nevertheless attain to joy eternal." At the words "joy eternal," he left off vesting, took a taper, and in place of an altar boy, entered the church to light the candles for the Masses to follow.

But one of those Masses was never said!

For when Father H——— returned to finish vesting and reached for the chasuble, he slumped to the floor, dead!

Father T———, who had not yet left for the altar, put down his chalice and bent over his fellow priest in an effort to help him. Failing to see any signs of life, he called for assistance, which was not long coming. Then leaving the dead priest in competent hands, he himself proceeded to the altar and began Mass: **"Requiem aeternam,** etc.—Eternal rest grant unto him, O Lord . . ."

He began a Mass of Requiem for his brother priest who had just gone to Judgment!

He began a Mass at an altar on which the now departed priest had lighted the candles!

Life is strange, and death is quick, often forging most unusual incidents. Not a little unusual is this one, of a priest lighting the candles for his own Requiem!—Jerome Pokorny, in **Emmanuel.**

Bread and a Name

Mr. J. Doebele

Shall we or the Commies win the Negro?

THE medical man finds it easy to look on pain as something good: pain often forces his patient to seek help before it is too late; and pain is a valuable guide in diagnosis.

But the patient knows pain as evil, and judges the doctor by the relief secured from his pain. Even the doctor ceases to regard pain as good once it has served his purpose, and if he cannot ease it by curing the disease, he prescribes some medicine which will lighten the suffering. Nothing less, no certificate, say, hanging on the wall, will satisfy his restless visitor.

Today, in America, the Negro is in pain. The disease is not his—it is his white neighbor who is affected, but it is the Negro who suffers. And it is a double pain—physical and mental: physical, including every pain of fatigue and hunger, of cold and overcrowding; mental in the unending insults and the whole status of second class citizenship.

Housing Shortage

To take up briefly just one of the sources of both physical and mental suffering, there is the housing shortage. This seems to be worse in the industrial regions, which have drawn great numbers of new workers, both white and colored, from rural areas since the beginning of the war. Living quarters are recognized as inadequate for white workers, and large outlays for new housing have been made in the past few years.

But conditions are altogether intolerable for Negro workmen, who coming to already overcrowded cities, have found themselves doubling up in flimsy, cold, rat-infested, one-, two-, and three-room apartments—40% of which, in Chicago, are without private toilets. More, many of these flats are fire traps.

Buildings designed originally for three families may now house as many as forty-two families. With such changes in occupancy there is, among other difficulties, an enormous increase in the garbage turnover, until the regular disposal system breaks down, leaving the alleys to absorb the overflow. Rats flourish in such alleys and inevitably seek entrance into the houses.

Bitten by Rats

During the summer, residents of basement flats sometimes are able to shut out rats by keeping their windows and doors closed, although this protection is not always enough. Occasionally, children are bitten by rats. The case of Ronald Gipson, a three

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The author has devoted many years to the cause of the Negro in several large eastern cities.

months old baby, is well known. His mother returned from the grocery one day to find a rat in his crib, gnawing at a leg. After several weeks treatment in a hospital, he was placed in a foster home, because it was unsafe to return him to his previous home. All efforts by the mother and by housing agencies in the city to find a better flat for the family had proved futile.

At the root of these difficulties, apart from the generally low standards of city housing, is the almost unanimous custom of the white community, refusing sanctuary to colored families in all but the least desirable neighborhoods. But since the need for housing is so fundamental and necessary in family life, there is a continual pressure at the boundary streets by people who are willing to brave insults and to forego the ordinary social dealings with their new neighbors, if only they can find a half-decent home.

Many of the whites, not realizing what lies behind this constant pressure, believe themselves persecuted by the threat of colored residents in the same block. The least principled among them do not hesitate to 'protect themselves' by whatever violence they think needed—whether it be to the offending tenant, to his house, or to the white who is regarded as responsible.

But beyond this informal segregation, which tends to die out with the increasingly impersonal and mechanical nature of human relations in our urban culture, is a scheme of restricting covenants, which, in effect, provides a monopoly on Negro housing for certain business men. As one Chicago group has it,

" . . . that system of restrictive covenants which enables real estate men to confine Negro residency to a few small districts in the city . . . Their logic is simple enough; the confinement gives them a monopoly on Negro housing, and monopoly means great profits for the few —unjust charges for the many . . . A Negro family may pay twice as much rent as a white family for a similar flat. Any monopoly is apt to be bad; but a monopoly on housing is especially vicious, affecting as it does the physical and mental health of men, women, and children.

"Since 1920, the area available for Negro occupancy in Chicago has not substantially changed. Within this area less than 1,000 new homes have been built, but the population has increased by 240,000 . . . This increase has meant money to the realtors: but it has meant overcrowding and ill-housing to the tenants!

An Evasion

Like the poll-tax, the restrictive covenant is a device hit upon to evade the law. Early in the present century, the Supreme Court threw out as unconstitutional, ordinances passed by sev-

eral cities, which restricted Negro homes to special districts . . . To accomplish what the ordinances would have done, realtors have guided the development of restrictive covenants. These are agreements among owners of houses in each block, by which they bind themselves not to sell, rent, or transfer their houses to colored tenants . . . The restrictive covenants were established block by block, until they came to cover at least 80% of all Chicago homes! Set up on the pretext of being merely "private" contracts, they became as public as any law . . ."

In examining the results of such covenants, we discover that once established they make it almost impossible even for those white citizens who would welcome Negro neighbors, to receive them, so that something more than a change of heart is needed.

We may conclude that two approaches are necessary if we would have a peaceful solution to the racial aspects of the housing problem. First, to lift the monopoly by invalidating restrictive covenants; either through a clear decision in the courts, or through legislative measures; secondly to work for a deepening of the Christian spirit of love in our white people; particularly those who are members of that "society of glorious love," who have a new and heavier responsibility for their neighbors' welfare.

Both of these are required if we are to see a restoration of the "norms of right and order governing human association and community life, which, emanating from God, determine the natural and supernatural relationships that should prevail in the coexistence of law and love as applied to the individual and to society" since "right clears the way for love, and love makes right less stern" (Pius XII).

Social Problem

Here then is a problem of social life, together with the obvious method of solution. The Negro is well aware of the problem; its very nature renders it impossible for him to ignore it; he is aware too, of the steps required for its correction.

His test of any organization which proclaims itself the friend of the people will be the measure of its identification of itself with him, until it feels his hardships, and strives to ease them with every power that it commands.

Unfortunately, he sees few white groups, Catholic, Protestant, liberal, or what not, which even appreciate his hardships in any serious sense, not to speak of working with him for full justice. Almost the only white-dominated organizations pressing to eliminate discrimination today are some of the newer labor unions, but their efforts are confined chiefly to labor conditions, so that they hardly touch the housing, educational, social and other injustices.

Comparing the progress made by the unions with the feeble efforts of other groups, it is hard for the Negro not to conclude that only the union leaders mean what they say. Catholics, with all their brotherly teachings, decline to put them into practice, or to seem out of step with the white world. But from such a thought, we can only return hastily to Pius XII, saying almost to himself, "How could the Church, loving Mother that she is, solicitous for the welfare of her children, remain an indifferent onlooker in their danger; remain silent or feign not to see or take cognizance of social conditions which, whether one wills it or not, make difficult or practically impossible a Christian life in conformity with the precepts of the Divine Law-giver" (June 1, 1941).

Catholic teaching emphasizes the role of the government in the maintenance of civil order. Now there is no limit to the number of priests who will cry out against distributive injustices—but how many have ever denounced race restrictive covenants, or appeared before legislative committees to testify to their immorality?

Less easy to discuss is that great cause of mental pain—the lack of status—the denial of that respect given to the 'first-class citizen.' Man is a social being; he needs social life for a full personal development, and any ostracism from the life of the community, any hint that his is not a name of honor, is a blow to his spiritual growth.

Bishop Haas

Bishop Haas tells us that the working man wants two things—Christ and bread: Christ, and the name of Christ, with all that that implies in the way of dignity and personal honor; bread, with all that it stands for—food, clothes, shelter, and all those things needed by the body. Bishop Haas' answer fits the Negro's wants too—with the possible substitution of 'name' for 'Christ,' because the Negro has not yet been shown how honorable the name of Christ is.

The communist, chief rival to the priest in his bid for the allegiance of the Negro, can hold out the promise of bread, but he cannot offer a name. Today, he has eased his former open fight in behalf of the Negro, although he has not lessened his rather successful efforts to set the line of thought (retention of a plentiful supply of cheap labor) which "explains" race prejudice, so that the priest has become his own chief enemy.

If the Negro does not become Catholic, it will be the fault only of Catholics, for they have power, spiritual, political, and social; if they do not choose to use it, they will remain identified with the man who hid his talent in the earth, proving himself unworthy of its possession.

Protestantism in American History*

Lon Francis

Methodism has its say

THE ninth treatise in the "Symposium on Protestantism," compiled for the purpose of providing pulpit and Sunday School material during this fourth centenary of the death of Martin Luther, was written by William Warren Sweet, professor at the University of Chicago Divinity School for nearly twenty years. This professor holds degrees from Ohio Wesleyan and Drew Universities, from Crozer Theological Seminary, from the University of Pennsylvania, and Cornell College. He has been a Methodist minister since 1906, and has written a work entitled *Methodism in American History.*

Dr. Sweet sees a close connection between the discovery of America by Columbus in 1492 and the beginning of Protestantism. He believes that "God kept the very existence of America a secret until the fullness of time or until Protestantism arose, so that in this new land, uncontaminated by the paganizing Christianity of the old world, Protestantism was to have its great opportunity of coming to full fruition."

He notes that colonial America was definitely Protestant except in Maryland and Pennsylvania, that Lord Baltimore's colony never had a majority of Catholics; that outside Maryland Catholic influence was negligible.

Dr. Sweet does not tell why the Maryland colony, called Catholic, had a large percentage of non-Catholics. Was it not because all believers in Christ, of whatever religious organization, were welcome in that colony? And if the other colonies had practically no Catholics was it not due to their greater intolerance not only towards Catholics, but towards rival Protestant sects? In most colonies there was a sort of state religion just as there had been in the countries from which the colonists emigrated — England, Holland, Scotland, Germany, Norway, Sweden, Denmark.

Right vs. Left

Dr. Sweet calls these national churches, both in Europe and in the colonies, "the right wing of the Reformation." He says: "The left wing was made up of those people who were not satisfied with the right wing type of Protestantism, which, to their mind, was only a half-way Reformation. Their chief concern was to revive ancient Christianity in all its purity, and to do away with all the corruptions the centuries had added."

Professor Sweet only repeats,

*An analysis of the ninth article in the "Symposium on Protestantism" prepared by "27 eminent Protestants."

parrot-like, a contention which, we are sure, neither he nor any other one who makes it, ever analyzed. Read the stories of the conversions of the most intellectual of Protestant ministers, such as Cardinal Newman and Cardinal Manning in England, and of Bishop Curtis in this country, and you will find that they allege as the very reason for their conversion, their desire to return to "ancient Christianity in all its purity," and to get away from all the "corruptions" which were added since the Reformation.

Colonial Protestantism

While Dr. Sweet praises the Protestant-state colonies, he would likely repudiate the very idea today of a union between State and Church—unless it were the Methodist Church. But in all the colonies except Maryland and Rhode Island there existed union of Church and State. He scores Spain for not permitting Protestants to colonize and do missionary work in the "new American kingdoms" in South America, while he does not score the eleven Protestant colonies in the eastern part of the United States for not permitting Catholics to settle within their confines.

Probably without perceiving it he observes how Protestant bodies change their attitudes according as they are granted favors or denied them. He notes: "The Congregationalists who were left-wing in England became right-wing in New England where they were established by law and supported by general taxation."

Dr. Sweet does not like right-wing Protestantism, because it is usually institutionalized and controlled by creedal affirmations. He thinks that Luther's Protestantism was intended to be left-wing because it placed salvation on "individual relations" between the believer and God. He observes: "There was no need of an intermediary priesthood, since every person could be his own priest." Under right-wing Protestantism "salvation is achieved through the Church rather than through individual effort."

While praising the religions of the colonists he seems to forget that he has just observed that in most of the colonies they had institutional religion.

"By the end of the eighteenth century," Dr. Sweet writes, "American Protestantism had become essentially a left-wing Protestantism stressing the inner and the personal rather than the formal and external, life rather than creed, and for more than 100 years this personal religion characterized American Protestantism."

Dr. Sweet would rather see the number of the unchurched grow than see institutional religion make progress. In fact he admits that such is the effect of "left-wing" Protestantism which he praises. He writes: "The personalizing of religion also accounts for the fact that at the end of the colonial period a

larger portion of the people was unchurched than was to be found anywhere else in Christendom; and the relatively small proportion of church members to population is still characteristic of American Protestantism."

Dr. Sweet, probably unwittingly, gives another reason why all Protestant bodies in the United States so vehemently oppose the union of Church and State idea, while in Europe practically all Protestant countries had such union of Church and State. He remarks: "Minority religious bodies are always in favor of a wide toleration, for their very existence depends on it. It is instructive to note how differently the same church bodies have reacted towards Church-State relationships when they are majority bodies and when they are minorities. The Episcopalians fought valiantly for the separation of Church and State in New England, where they were a minority body; they fought even harder to retain a privileged position in Virginia where they had long been a majority body."

The Catholic Position

Then the reverend gentleman takes his fling at the Catholic Church. He writes: "Fundamentally the Roman Catholic position is one of intolerance because it maintains that error has not the same right as truth, and since it holds that Roman Catholicism is the only true religion and all others are wrong; therefore when Roman Catholics are in a majority it is their duty to see to it that the true religion, or Roman Catholicism, triumphs and controls. Indeed, they hold that when Catholics are in a majority it is the duty of the State to aid and uphold Catholicism as over and against any other religious body."

Let us suppose that that was a very correct presentation of the Catholic position. Had not Dr. Sweet said, only a page or two back, that every sect of Protestantism held to the same position, namely, that when it was the majority religion, the State should uphold it and aid it? The last premise established, Dr. Sweet draws this conclusion: "The united forces of Protestantism must be exerted to retain the fundamental Protestant principle of separation of Church and State." The very opposite has been the "fundamental principle" of Protestantism in every country where a particular sect predominated. They depended chiefly on the law to strengthen their position. But the minister gives the reason why Protestants should be alerted, for "should the time ever come when the population of the United States would be overwhelmingly Roman Catholic, there is no doubt whatever that the Catholic majority would attempt to place laws upon the statute books of the nation making Roman Catholicism the favored religion and permitting non-Catholic bodies to carry on only 'within the family.'"

Dr. Sweet then speaks about the permanent place which the

Bible held in the instruction of young America until recent years, even though its interpretation "has given birth to numerous erratic movements and, in many instances, to superstitious practices." He condones these effects of private interpretation by saying: "That is one of the prices that must be paid for the freedom of speech and conscience." What the Lord thinks about these effects he does not, of course, presume to say.

Religious Education

Next Dr. Sweet takes up education in the early life of America. "Of the nine colonial colleges," he writes, "eight were founded by Protestant churches. These were established chiefly, he points out, to "train a ministry for the rapidly expanding west. By 1855, of the 40,000 graduates of American colleges up to that time, approximately 10,000 had entered the Protestant ministry."

These institutions, such as Harvard, Yale, Princeton, etc., are no longer serving the cause of Protestantism, but rather that of rationalism and agnosticism. It has not been so with Catholic colleges. They have remained Catholic, and the minister does not like it. "The great flood of Catholic immigration," he writes, "which swept into the country after 1830 led to the establishment of a Roman Catholic school system in America now of tremendous proportions, ranging from parochial elementary schools to universities."

The gentleman believes that if the Bible were still read in the public schools these schools would not have lost their religious character and influence. But "The Catholics . . . succeeded in excluding the Bible from the public schools and then attacked the public schools for being Godless." The minister admits that the Catholic accusation is very largely true now and "American Protestantism faces no more serious problem today than that of finding a way of serving something like adequate basic instruction in religion in the schools of the nation."

The minister does not like the Lutherans very well either because they are too compact, not given sufficient liberty to think for themselves. He believes that the only reason for Lutheranism's success is that "it is confined almost solely to German speaking people or to those of German background." "Since the civil war," Dr. Sweet writes, "Lutherans have profited more from immigration than any other Protestant body in America."

Bishop G. Bromley Oxnam, a Methodist who has often been willingly exploited on Communist fronts, hails the "increased cooperation between Protestants and Eastern Orthodox Churches." As the Bishop knows full well, the Russian Orthodox Church is completely under Stalin's domination.—**The New Leader.**

Quaesita et Responsa

P. J. Lydon

Solutions of moral and canonical problems

May more than two candles be lighted for a Sunday parochial low Mass, a First Communion or Confirmation Mass, etc.?

Yes, six may be lighted, but no more than this number (Collins, *The Church Edifice and Its Appointments*, p. 126). In the ordinary low Mass of a priest, of course, only two are allowed.

When a non-Catholic is under instructions and will be a Catholic on the day of the marriage, should or may the publications be made?

In all Catholic marriages the banns are called, *per se*, but a dispensation may be obtained for a just cause. The marriage here referred to is not a mixed but a Catholic union. But even in a mixed union the Bishop may permit banns to be published under certain conditions mentioned in Canon 1026.

What about a pastor who on principle will not personally assist at mixed marriages in his parish? However, he gives any other pastor the required permission to officiate.

One can easily see why conscientious pastors should be much opposed to mixed marriages. The Church herself is much opposed to them—*"Severissime prohibet"* (Canon 1060). Too often we treat them as routine happenings. If all the conditions (cf. Canon 1061) are verified and the Bishop dispenses, a pastor should assist. The pastor in this present case, since he puts no difficulty in the way of the couple's being married before another pastor, seems to cause them no grave hardship.

May a Catholic pastor preside at the funeral of a non-Catholic, saying a few words and reciting some prayers, when the funeral is held in an auditorium? Some have done so.

There are two answers of the Holy See stating explicitly that this is forbidden: *"Parochum, uti parochum, funeribus acatholicorum adesse non posse"*—the pastor, as pastor, cannot be officially present. Still less may he actively function as pastor.

If he is present in his civil capacity merely as a friend or relative of the deceased, and this friendship or relationship is generally known and there is no participation in sacred rites, it may be tolerated (Decree of the Holy Office, March 30, 1859; repeated May 8, 1889: *Fontes* IV, p. 446).

This prohibition does not proceed from lack of charity, as is evident. It is based on the Church's consistent dislike of anything that could be interpreted as favoring the equality of all religions or promoting religious indifferentism. This is a matter of the Divine Law. The

fact that an individual clergyman may not intend to promote this does not mean that his acts *ex objecto* do not encourage laxity. They do.

In the March issue you say that the attempted marriage of a Catholic before the civil judge ipso facto involves excommunication by the Code. Your answer is incorrect. There is no censure in the case.

There is no such statement in the March or in any other issue of *The Priest*. The case is that of a Catholic who is already validly married before the competent priest and two witnesses, is then divorced, and then attempts another marriage during the life of the lawful spouse. This *attempt at a second marriage* before judge, minister, or priest, involves *ipso facto* excommunication by the law of the Third Council of Baltimore, n. 124. It is not *contra* but *praeter codicem* (Canon 6, n. 1). It is recorded in the Diocesan faculties. The enactments of Baltimore are still good law!

A bigamist is a public sinner if his status is publicly known, and he is also *ipso facto* infamous by infamy of law (Canon 2356). He cannot lawfully act as sponsor in Baptism or Confirmation (Canon 766, n. 2); he has no right to attend Mass or to receive the Sacraments (Canons 2259-60); he is not a member of the Church (Pius XII, *Mystici Corporis)*. Whatever tends to make him feel that he is a parishioner only confirms him in his sinful condition.

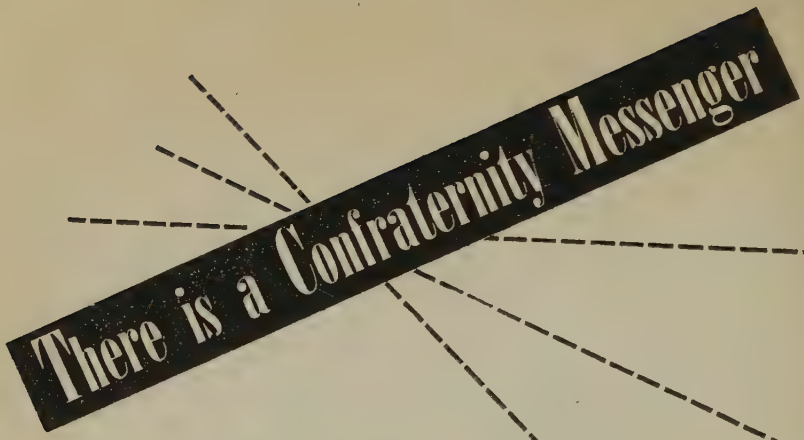
What about parents who send their children to non-Catholic schools, colleges, etc.?

The general law, of course, is that only Catholic schools should be attended. But there may be no Catholic school in the district, or the Catholic school may not be able to supply the necessary courses. It is the duty of the local Ordinary to say when a non-Catholic school may be used, and with what safeguards (Canon 1374). The Bishop should be consulted or, if the Bishop is absent, the confessor.

If the teaching in the non-Catholic school is positively pagan and heretical, if it constitutes a grave danger and attendance will practically mean defection because of circumstances, the pupil is gravely bound to stay away—and parents who sanction attendance cannot be absolved.

In other cases, if the Bishop judges that the danger is not of this extreme kind, he may tolerate it, provided that suitable means are used to offset whatever danger may be present.

Parents who send their children to non-Catholic or neutral schools and do not provide for Catholic instruction, are not worthy of absolution; neither are young college people themselves who are in such danger and do not seek Catholic instruction.



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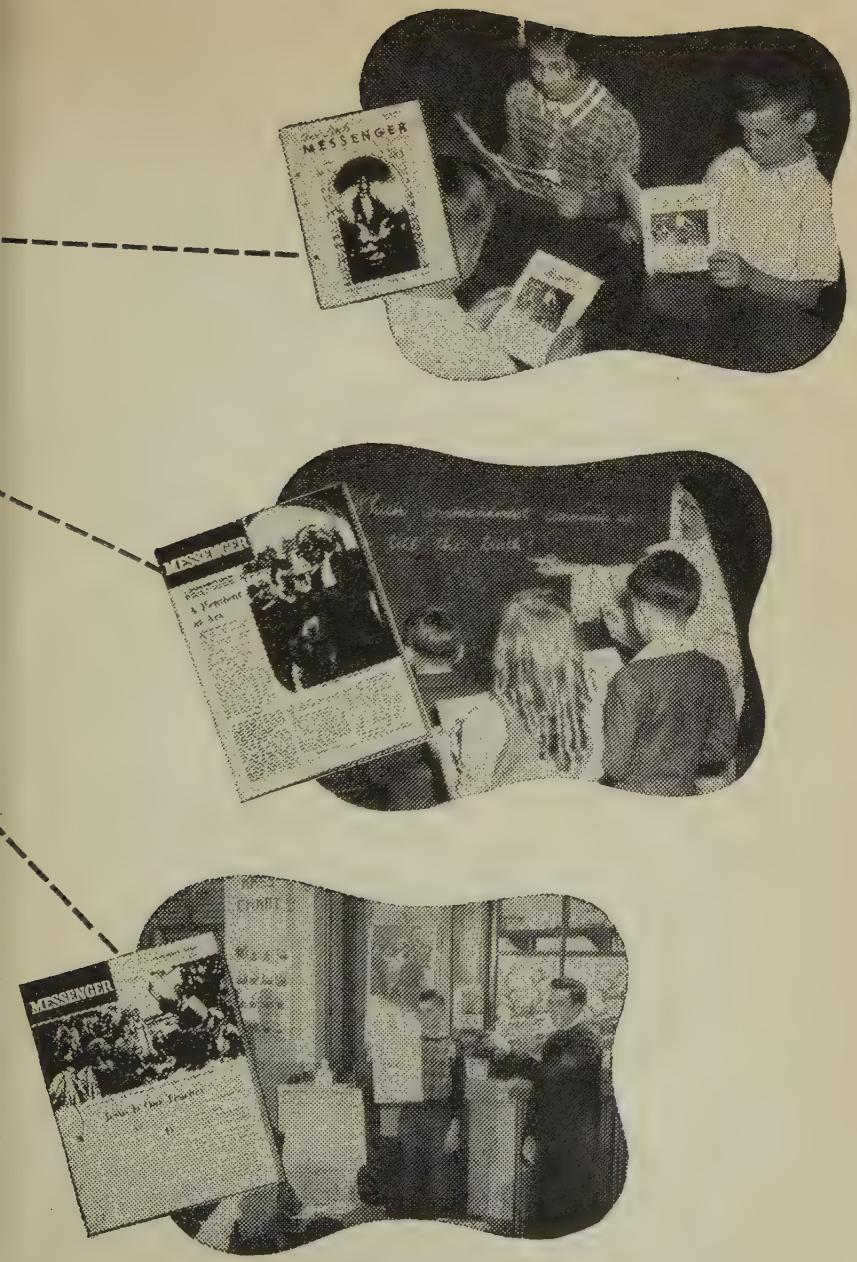
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Understanding the Alcoholic—II

Alban Carroll, C.P.

The first step towards helping him attain sobriety

Excessive and foolish drinking in itself is not precisely the alcoholic's disease; it is merely a symptom, just as a high temperature, ravings and mutterings are merely symptoms of some deep-seated physical ailment. This is why the mere removal of occasions and opportunities for obtaining drink will never "cure" an alcoholic. The deep underlying causes must be reached before we can hope for sobriety.

The exact nature of the alcoholic's sickness cannot be defined or delineated in one sentence. One differs from another, but the difference is only accidental; the general pattern is the same.

We might say that his mind is sick, his will is sick, his emotions are sick, his personality is sick. At every point where his ego touches upon reality, he is a sick man. In fact the only way he looks upon reality is through "liquor perception." He is frustrated in his ideas and ideals, in his hopes and ambitions. He suffers from a tremendous inferiority complex. He is in a rut. As a famous New York specialist expresses it: "The alcoholic, by his earlier and perhaps culpable excesses, has got himself into a corner and he can't extricate himself. His wife and children, his mother and his superiors accuse him, or he thinks they do; his failure in his work, in society, among his friends, points the finger of accusation at him; his church, his belief and his God accuse him. Most of all, his own conscience accuses him, and it does so with far more persistence and severity than anyone else."

Desperation

He is overcome with a terrifying sense of guilt and shame, hopelessness and discouragement. In desperation, he seeks escape from it all. Because his mind is so utterly confused, his will is like water, as so many broken promises show. He feels completely incapable of solving the almost infinitely complex riddle. On all sides he is hemmed in by problems that are too much for him. Unless he is definitely psychotic — and then he needs special treatment — from the bottom of his heart, he wants to be rid of it all. Like other normal human beings, he wants to be "captain of his own soul." He craves peace of mind and peace of soul and he seeks escape from this torturing life of fear and anxiety. And left to himself, he gets that escape, even though it is but for a short time, through the very same medium that caused all his trouble — more drink.

To a man in this condition, purely spiritual motives will avail very little. Reminding him of the absolute necessity of God's

grace and telling him to pray awakens no response in him. As one alcoholic told me, he was sure that God was against him along with everyone else. He feels hypocritical asking God for help, when he knows he hasn't been helping himself. Lacking all self-confidence, he doesn't ask help of God because he does not trust himself to use whatever helps God may send.

Another angle of the problem of particular interest to the priest is the morality of alcoholism, and here we might seem to be treading on thin ice. But here again, it is important to avoid confusion of terms. There certainly is morality to drunkenness as such. A normal healthy man who over-indulges to the extent of losing his senses is generally guilty of grave sin, because the three necessary conditions are present. But it is different with the true alcoholic. It seems that his intelligence and will are not so much involved as are his emotions. He appears to be acting under a kind of compulsion; his mind is not clear and his will has no stamina. We do not say that a kleptomaniac is morally guilty, because he is not acting with that complete knowledge and freedom of will which are requisites for grave sin. However, this is another question and has very little to do with helping the alcoholic here and now.

All or Nothing

Every alcoholic, in his drinking, is extremely selfish. Satisfaction of self at any cost is his god. In our efforts to understand him so that we may re-educate and rehabilitate him, it is well to keep in mind that often alcoholism is only one manifestation of a general state of self-indulgence. Were it not for the very evident social effects, a particular individual would do nothing about it. But since here and now, he realizes that something *must* be done, he should be convinced that no permanent results can be expected unless the root of his trouble is attacked. What good would it do to tell a man how to behave externally, how to avoid this or that occasion for drinking and how to act like a gentleman? What good would it do to help him rehabilitate himself so that he once again becomes a respected person, if at the same time no attention is paid to the other hidden evils in his life which spring from the same common root—self-indulgence? He may attain temporary sobriety, but unless the source of his trouble is dealt with, the man is sure to relapse. It is a case of "all or nothing." Complete "conversion" will ensure sobriety.

Too often the use of will-power is gravely over-stressed and over-rated. True, in last analysis, the alcoholic, just as anyone else, must use his will. However, he must be taught to use that faculty which he thought he had lost completely. In order to do that, both he and the priest must see things in the proper "alcoholic perspective."

"Why don't you use your will-power?" This question is hurled at the alcoholic by almost everyone. Sometimes pleading, sometimes threatening, sometimes commanding, he hears it so often it begins to haunt him. Nevertheless, he falls again and again. Actually, this is not too surprising. Many of the very ones who ask the question are well aware that the will is a blind faculty and can act only when enlightened by the intellect.

Key to Sobriety

Attaining sobriety is not a matter of will-power alone. The secret of it lies in attaining a positive state of mind wherein the intellect is finally and completely convinced that drink has beaten this man, that drink does not settle one of his difficulties, that he cannot escape reality through drink, that he must face reality, and finally and most importantly, that he is "Alcoholergic" and cannot take so much as a single drink. His "sickness" absolutely precludes "limiting drinks," "tapering off," substituting beer or wine for hard liquor. Nor can he look forward to a time when he can "drink like a gentleman." For him, all liquor is out, and out for good! The possession of a state of mind which accepts these facts without reserve, and not so much a "determined will"—this is the key to sobriety.

Not long ago, a man who was troubled came to me and pitifully boasted about how he "determined" on a specific occasion "not to take a drink" which could be had very easily. He said that he wanted to show that he was master and not a slave to drink. He was quite deflated when I told him that drink would beat him as long as he possessed that attitude. Here and now, it was fine. But what about when he got out on the golf course with his cronies and made an exceptionally fine score? A drink would be suggested in celebration of his skill. Then where would his "firm determination" be? His only sound solution would be the acquisition of a constant state of mind whereby, regardless of the occasion, he would simply affirm that he did not want a drink. What the alcoholic must mean is not that he does not want a particular drink, but rather that he does not want the terrific mess that one drink stands for.

The very persons who constantly urge the alcoholic to "use his will-power" overlook a very important consideration. They usually follow up the question with a few choice examples:

"Look at so and so! He never touches the stuff!" "Tom Jones drinks like a gentleman." "Ed there drinks as much as you do, but he's on the job next day." "Three drinks, and I get sick." Such examples as these are supposed to convince the alcoholic that he should be a man and use his will-power!

Who Uses Will Power?

The alcoholic knows there is a fallacy in this reasoning, but be-

fuddled as he is, he cannot quite see where it is. The truth is that ninety-nine out of a hundred Eds and Toms do not use their will-power at all. Custom, circumstances, environment, a strong constitution or a weak stomach — these things come into the picture much more strongly than does will-power. Very rightly many so-called respectable drinkers can paraphrase St. Philip Neri's famous words, "There, but for the grace of God, go I." "There, but for a strong constitution or a weak stomach or a well-guarded youth, go I."

Dom Moore, the eminent psychologist, expresses a thought quite apropos of this matter of will power. In substance he says: Very often, our will, informed by our intelligence, puts forth a firm and sincere *conscious* determination not to do a certain thing. However, we forget that we are creatures of emotion. In new and entirely different circumstances or surroundings, we place an action totally opposite to that which we have firmly and consciously determined to avoid. This is the result of strong *subconscious* motives—motives which are alluring or enticing, compelling or intriguing, depressing or elative —motives, whose existence and presence we are not at all aware of—in short, motives which take their rise, not in our intelligence but rather in our emotions. These become so strong, so overwhelming ond overpowering that our conscious determination to avoid certain actions is completely swept away.

A simple, forceful example of this is the mother who comes to confession on a Saturday afternoon. She tells the priest with genuine sorrow, that of late she has fallen into the habit of cursing and blaspheming before her young children. With tears in her eyes, she expresses a firm and sincere conscious determination to stop, come what may. She leaves the church, filled with her good resolve and with peace in her heart. It's pay-night for her husband, and when she reaches home she finds him hilariously drunk with half his pay gone. In a moment her anger flares—and just in time she remembers her good resolve. She goes to the cellar and finds the furnace out! She sets a bowl of soup on the table for her five-year old. The child doesn't want it, lets out a terrific wail, bumps the bowl and sends it crashing to the floor! In an instant, the mother sees red — and out the window goes her good resolution not to blaspheme!

Get at the Motives

This is the case with the alcoholic. He may—and does very, very often—resolve not to drink again, and he is most sincere in this. But subconscious motives, taking their rise in his emotions, sweep away that good resolve. If we want to help him, we have to get at those subsconscious motives, recognize them for what they are and work with the alcoholic for their removal.

Not long ago, a man came to ask that I aid his wife who was an alcoholic. He said he had done all that he could. He had banned dangerous friends from their home, removed all opportunities for drinking, had talked and reasoned with her, and had even threatened to have her put away. But, she still managed to drink.

Pressed for details about their home-life, I was informed that they lived in a small flat in town. He worked on a farm quite some distance from the city. Since his mother lived conveniently near the place of employment, he took his dinner and supper with her. This meant that he did not reach his own home often until eight or nine o'clock in the evening. They were married five years, had one child which died when four months old. Since then she had had three miscarriages.

This man wanted help for his wife. Unhesitatingly and unquestionably, he blamed his wife for her excesses, and he utterly failed to see that he was responsible for some of the most powerful subconscious motives for his wife's alcoholism. There was no sympathy and understanding. She was forced to live a very lonely life; there was no companionship, no camaraderie, no real home-life. Very understandably, there may have been a deep resentment against the mother-in-law. The "mother instinct" in her was defeated and looked hopeless. She had practically nothing to do, nothing to live for—and she had all the time in the world to do just that. It must be perfectly evident that much of her "cure" depended upon his making a few changes in his life, perhaps even to the extent of adopting a child.

So, too, with all alcoholics, there are always *reasons*, conscious or subconscious, which impel them to drink excessively. When these are known for what they are, the "cure" can be intelligently attempted.

Presupposing, then, absolute honesty on the part of the victim and a sincere desire to stop his drinking — without which nothing at all can be done—the understanding and helpful priest will first try to uncover these reasons and work with the alcoholic for their removal. How to do this, and how to build up a positive state of mind against alcohol we shall consider in another article.

Hugh Kelly's son Edward, aged eight, passes up Buck Rogers and Superman in favor of **True Comics** and **Timeless Topix**. The latter is sponsored by the publishers of **Catholic Digest**, and leans to stories about saints and martyrs. The other night Edward advised his four brothers and sister, "These holy comics are the berries: murder and everything!"—Bennett Cerf in **Saturday Review of Literature.**

Peregrinus Rides Again

Gentlemen! Be Seated!

Of seats, chairs, and cushions in the sanctuary

The V. Rev. Msgr. Michael Andrew Chapman

IN THE wide entrance hall of the Rectory of St. Inveteratus a huge arm chair, with an immensely high and ornate back serves as hat and coat rack and occasional visitor's waiting seat. It also memorializes a former and less liturgical age, for it was, for years, the center chair of the "sedile" in the old sanctuary, where, flanked by lesser but still throne-like seats, the celebrant and altar boys reposed during Gloria and Credo at High Mass, thus (as the Liturgiologist was wont to remark) breaking two liturgical laws with one installation. On the occasion of the blessing of the new church, this monstrosity was used as a throne for the Bishop, but it never appeared in public again, a much less ornate, but more dignified chair, with a simple canopy, being installed for episcopal visitations.

It was at this time that the Antiquary was, somewhat caustically, reminded by his life-long friend, the Liturgiologist, that in churches where the High Altar has no canopy above it, the Bishop's throne also lacks that honorific accessory, even in a Cathedral, which seemed odd at first blush, until he reminded himself of the papal dais in St. Peter's, with its baldachino, and that other, in the Lateran, without canopy because the practical altar, in the apse, had none.

The matter of the scamnum provoked the usual acrimonious discussion between the friendly antagonists. The Antiquary wanted a stall-like built-in sedile, and though the Liturgiologist had to admit that such was the ancient arrangement, which which might still be used because of its antique precedents, the strict letter of the law, from Borromean times, calls for a bench, with at most a low back and ornamental ends, but no arms, nor any division of the seating space. He cited no less than five decrees of the C.S.R. forbidding the use of armchairs (nec possunt uti sede cum postergali—320, 1320, et al.).

Whether this bench should stand on a platform of its own, the Liturgiologist contended, is not specified. Indirectly, the rule was laid down that if it had steps there should be less than for the (fixed) episcopal cathedra. In the absence of a definite requirement, the Antiquary decided not to have any at all. But he did carry out the prescription of the Caeremoniale, and covered the bench with green cloth. Stools for the servers were placed at either side of the credence table,

though the Liturgiologist reluctantly granted that they might be located at either end of the celebrant's bench, and a little back of it. But both savants agreed (for a wonder!) that it is not permitted that altar boys share the scamnum with the celebrant.

The back to the bench is, evidently, a concession to human frailty. It is permitted, but it must not be a high back, and it must be so arranged that the sacred vestments may be thrown over it when the ministers are seated. The Liturgiologist argued that no similar concession was admissable in the case of the scabelli or stools for the altar boys, or even for clergy who sit elsewhere than in regular choir stalls at the sides of the sanctuary. But the Antiquary, being a man of compassion, claimed (with some color of right) that such stools are themselves a favorable concession, the strict propriety seating the boys on the altar steps, if indeed they sit at all, and that such a favor might be stretched to the extent of a low back to the stools, even, or more especially, to those used by the so-called deacons of honor at the episcopal throne.

Local custom, hardly of sufficient antiquity to make canonical claims as against the plain letter of the law, had placed arm chairs and prie-dieux in the sanctuary for the use of the clergy who might assist at Mass or come into the sanctuary for their private devotions. This was so patent a violation of the rules, which restrict arm chairs and genuflexoria to the use of Bishops and (possibly) higher prelates, that the new St. Inveteratus braved the unintelligent criticism of its neighbors by omitting them. Later the Antiquary planned choir stalls, with their proper desks, which eventually were built. But when his friend the Liturgiologist was made a Monsignore he was all for giving him a "sede camerali" and prie-dieu, which that aged prelate declined with thanks in spite of the local tradition.

Clerics in the Sanctuary

"The custom," said he, "which places only Monsignori in the sanctuary at functions attended by numerous clergy, is dictated by necessity, our sanctuaries being, as a rule, cramped and inadequate for more than the simplest parochial ceremonies. The place for clerics, of all grades, is not in the pews, with the laity, but in the sanctuary (if there is no liturgical choir) and as many of them as possible should be so accommodated. If the exlex genuflexoria were omitted, more of those entitled to places near the altar could be seated, and even if only the "higher clergy" can be so placed, there is no Catholic precedent for rows of prie-dieux facing the altar. The fact that prelates are seldom required to kneel during functions also has a bearing on this bad custom."

"But, Pere—I beg your par-

don, Monsignor," smiled the Antiquary, "if there is no liturgical choir, with its proper stalls, as contemplated by the 'Approved Authors' how are we to adapt ourselves to actual conditions?"

"In the spirit of the law, of course," rejoined the Liturgiologist. "Rome shows the way. Remember how a liturgical choir is set up in St. Peter's on occasions, and all the benches taken away afterwards. At least the chairs, stools, what you will, can be placed properly for an occasional function in any of our churches, and if the sanctuary is too small to accommodate all the visiting notables, why not avoid unsightly and none too comfortable crowding by admitting only the active participants within the presbyterium? Of course, if there's room enough, place the dignitaries in the more dignified positions, but always leave room for the proper performance of the ceremonies, and keep the sanctuary a sanctuary; don't try to turn it into a 'choir,' but if you must, then let it be set up choir-wise."

"You have a point there," admitted the Antiquary. "Our sanctuaries, as a rule, are far too small—many of them even for parochial ceremonies. Even some of the newer churches fail to take 'occasions' into consideration, with consequent crowding and confusion at the very times when dignity and decorum are most desired. Benches and stools take up less room than arm chairs anyway, and if age and infirmity are added to dignities, there is always the epikeia which even a rigorist like you can blink at!"

"Would that extend to a cushion for my arthritic bones?" laughed the Liturgiologist.

"You should know better than that," returned the Antiquary.

"But epikeia," mumbled the Liturgiologist. "I know only a Bishop rates an upholstered seat, but—but—"

"It would seem," concluded the Antiquary, "that the liturgical law contemplates a definite discouragement of relaxation in the sanctuary and a modicum of comfort."

"Utique, domne, utique" said the Liturgiologist in the conclusion of the ferial tone!

Time to Change the Oil

It was Fulton Sheen who instructed the late Heywood Broun, the famous newspaper columnist, in the Catholic Faith. Two weeks after Broun's conversion, the Monsignor called him on the phone.

"Heywood," he said, "you've run about a thousand miles now. You'd better come in and let me service you." Broun came.—**Camillus.**

Recent Works on Canon Law

Charles E. Park, J.U.D.

War didn't stifle Catholic scholarship

THE following books on Canon Law, recently received from Europe for review, indicate that despite the scourges of war the intellectual activities of our confreres abroad were not altogether stifled. Not least among the blessings of the end of hostilities in Europe is the re-establishment of contact with its best Catholic scholarship. The books herein listed are, for the most part, works of the great masters in Canon Law. Names such as Roberti, Cicognani, Sartori, Kurtscheid, Wilches speak for themselves. Their scholarship is established. Their works need no recommendation.

Lack of space permits only a cataloguing of the seventeen works thus far received. They are:

De Processibus, 2nd ed., by Franciscus Roberti, one time professor at the Pontifical Institute of the Apollinare, now auditor of the Sacred Roman Rota; publisher: Custodia Libraria Pontificii Instituti Utriusque Iuris, Piazza S. Giovanni in Laterano, 4, Rome, Italy, pp. 734, 1941: a work which diocesan officials should have at their elbow.

Codicis Iuris Canonici Schemata, Lib. IV, de Processibus, by Franciscus Roberti, Vatican Press, 1940, pp. 475.

De Delictis et Poenis, by Franciscus Roberti, Custodia Libraria Pontificii Instituti Utriusque Iuris, 2 Vols., 1944.

Commentarium ad Librum Primum Codicis Iuris Canonici, by Hamletus I. Cicognani, one time professor at the Pontifical Institute of the Apollinare, now Apostolic Delegate to the United States, revised and increased by Dino Staffa; publisher: Custodia Libraria Pontificii Instituti Utriusque Iuris, 2 Vols., 1942: a work without which one lacks a safe guide to the other books of the Code.

Enchiridion Canonicum seu Sanctae Sedis Responsiones post editum Codicem I. C. datae iuxta Canonum Codicis ordinem digestae, ed. VII (1917-1944), by P. Cosmas Sartori, O.F.M.; publishers: Ex Typographia Augustiniana, Rome, Italy, pp. 492, 1945; an indispensable Digest of the "ius vigens" in the original language of the texts.

Index Verborum Codicis Iuris Canonici, by Arcturus Laver, (Heidelberg); publisher: Vatican Press, pp. 936, 1941. At the personal request of Pope Pius XI this stupendous work was published by the Vatican Press.

Historia Iuris Canonici, by

Dr. Park is pastor in Sunbury, Pa.

Kurtscheid and Wilches; publisher: Officium Libri Catholici, Piazza Ponte a. Angelo 28, Rome, Italy, 2 Vols., 1943.

Bibliographia Iuris Canonici, by Giuscardus Moschetti; publisher: Casa Editrice del Libro Italiano, Rome, Italy. This book is of practical interest only to research students.

Cause di Nullita e di Divorzio nel Diritto Matrimoniale, by Pietro A. D'Avack; publisher: Societa Editrice del Libro Italiano, Rome, Italy, pp. 270, 1940.

De Condicionibus Matrimonio Appositis, by Sebastianus Fraghi, Advocate in the Sacred Roman Rota; publisher: Officium Libri Catholici, pp.118, 1941.

La Presunzione di Morte nel Diritto della Chiesa, by Lorenzo Spinelli; publisher: Edizioni Italiane, Rome, Italy, pp. 124, 1943.

De Delictis contra Auctoritates Ecclesiasticas, by Ferrutius A. Luizzi; publisher: Officium Libri Catholici, pp. 164, 1942.

De Personis, Vidal, 3rd ed., by A. P. Aguirre, S. J.; publisher: Gregorian University Press, Piazza della Pilotta 4, Rome, Italy, pp. 977, 1943.

De Episcoporum Ordinaria Dispensandi Facultate, by Liborius Restrepo Uribe; publisher: Officina Libraria "Tipografia Bedout," Medellii, Colombia, pp. 199, 1939.

De Normae Iuris Natura deque Virtute, by Sylvius Romani, pp. 741, 1937; publisher: (name not given, address, Via Machiavelli 50, Rome, Italy.)

Institutiones Iuris Canonici, by Romani, 2 Vols., 1941.

Summa Iuris Canonici Lineamenta, by Romani, pp. 328, 1939.

Propaedeutica Iuris Canonici et Iuris Publici Ecclesiastici, by Romani, pp. 78, 1940.

For the information of the reader, the Catholic Book Agency, Piazza Ponte S. Angelo 28, Rome, Italy, will be happy to procure for American customers not only European books and magazines, but also the official publications of the Holy See.

"General Omar Bradley has stated that between 100,000 and 150,000 Soviet citizens were captured fighting with the Germans on the Western Front. If one adds to this figure the army of General Vlasov, formed out of Soviet war prisoners and the population of the occupied regions of Russia and various miscellaneous Cossack, Caucasian and Central Asian units which were enlisted in the Axis armies, it would seem a moderate estimate to suggest that probably 500,000 Soviet citizens fought in the Axis ranks in the later phase of the European war, the equivalent of some twenty-five divisions. But one couldn't form a division, or a regiment, or a platoon, out of Americans, Britons, and Frenchmen who were found fighting on the side of the enemy."—William Henry Chamberlin in **The New Leader.**

Flowers, Candles and Incense

Francis P. Donnelly, S.J.

Everything about Him speaks of heaven

WHEN I see on your altar, Lord, the many colored flowers silently adoring you, I wish that I had a little of your divine wisdom. Everything about you during life spoke of heaven. "Consider the lilies of the field," you told me, that I might see in them the beauty and providence of God. Solomon in all his glory was not clothed more brilliantly than the flowers. So you lifted us from the lowliest creatures to the sublimity of the Creator. Should not I then, my Saviour, rise from the altar flowers to the adoration and love of your providence in coming yourself, not to distant fields but to my very presence?

If the wild flowers lead you to recall to your hearers the most renowned king of your race, what king should I think of when I see the altar flowers? You, Lord, are the King of kings to whose honor all the shining hues of earth's flowers should lead me. Their beauty, which feebly honors you, should inspire me to bring to your tabernacle more eloquent gifts, more beautiful gifts, the acts of all virtues which should come to flower and grace your royal throne upon the altar.

The flowers display their beauty ere they die for you and so, too, do the candles that glow about you in Mass or Benediction spend themselves in silent martyrdom for your honor. In catacomb days the lighted candles were flames of illumination as well as of honor, and I cannot forget the darkness and suffering of those days when I see the flicker of many candles twinkling about you. Now that I may visit you in the light of day, the candles still focus my thoughts and desires upon you. You are the orient from on high, the sun of our heavens, the light of the world, and now you veil your splendor in your sacrament. The feeble light of your candles, however, should remind me of your daytime glory which through vivid faith should shine resplendently within me, as I strive to focus my thoughts upon you.

You told me to let my light shine before men, to be a beacon directing all to you. My rays are not of the sun and moon and feeble as they are, they are dimmed by clouds of faults. The candles shame me. They spend their very lives, trying to honor you, and I often do not make the slight sacrifices which would make virtue glow within me and bring many another to the tabernacle I should illumine.

Incense is another burnt offering whose fragrance envelops you, Lord, where flowers and candles prompt us to give you greater honor. One of the first gifts brought to you, when at Bethlehem you had your tabernacle in your Mother's arms, was the incense brought to you from far off lands by the Eastern Kings. I may well believe that your Mother hastened to fill her house with the sacrificial fragrance of that royal incense. From that day to this your Church has surrounded you at Mass and Benediction with clouds of incense, redolent with sacrifice and adoration. Are there not, Lord, some grains of incense which I could set aflame now as a gift to you and which by their fragrance would make me more pleasing to all?

The gold and incense, which were separate gifts of Epiphany, have been made one by St. John. "Another angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all the saints upon the golden altar, which is before the throne of God." My poor visits may be a tiny grain or two in that golden censer which is ever fragrant before your tabernacle. May your angel, Lord, add to my meager offering the prayers of all who pray before your tabernacle as well as the hymns and chants of Benedictions and Masses! That fragrant cloud filling the temple of your church on earth will complete the sacrifice of flower and candle and be an acknowledgment of your goodness to me and all in your tabernacle.

Philanthropy and Charity

The philanthropist helps his fellow men because he feels that their misery and squalor is a reflection on the dignity of human nature; Christian charity is prompted by compassion for the individual sufferer, who is a brother in Christ and a child of God.

The philanthropist sees the image of himself in the human Christian is careless whether his good work becomes known, provided the individual human heart is comforted and strengthened.

The philanthropist must have striking external success; the beings he helps; the Christian sees the image of God.—**Holy Roodlets.**

Exhortation

"Courage, Brother. Do Not Stumble" was the opening hymn of a meeting of 300 women at Camberley, England, which was addressed by the local minister, the Rev. J. P. Stephens.—**New York Times.**

— Quiz Corner —

A LITTLE pamphlet, reproduced below, is being widely circulated as a piece of Protestant Apologetic. We thought you would like to see it and we thought it might serve as an indication of the type of question you may meet today from your Protestant neighbor. You should be able to make this course in par. There is no penalty for getting out of traps with the aid of Tanquerey and Catholic Encyclopedia except the loss of time.

Where was the Lutheran Church before Luther?

Here is a question that is sometimes put to us. Can you answer it? Where was the Methodist Church before John and Charles Wesley? Did you ever have a neighbor put a question like this to you, and then complacently smile, believing he had caught you like a rat in a trap? "The Catholic Church dates back to Christ, its founder. The Lutheran Church was founded by Luther in the sixteenth century; the Methodist Church dates from the Wesleyan revival in the eighteenth century. Now, how can either of these or any of the Protestant churches be the one true church, when they are all of comparative recent date?"

Are you in trouble when a question like this is put to you? This argumentation is frequently used and it is supposed to be unanswerable. It is continually used by the Romanists and they seem to think that it *infallibly proves* that the Church of Rome, is the one Holy Apostolic Church, *outside of which there is no salvation.*

What is Our Answer?

1. The word "church" has various meanings. When Paul writes an epistle "unto the church of God which is at Corinth" 1 Cor. 1:2; or when in his epistle to Philemon he refers "to the church in thy house," he is certainly using the word "church" in a different sense than when he says: "Feed the church of God, which he hath purchased with His own Blood" Acts 20:28, or when he refers to Jesus as "the head of the body, the church" Col. 1:18, or when He affirms: "Christ also loved the church" Eph. 5:25.

The Church of Rome thinks of the Church as a *VISIBLE* organization, under a *visible head,* the *Pope. The Church has no visible head since Christ withdrew His visible presence from this earth.* The Church of God has a head; it is the INVISIBLE Christ. "One is your Master, even Christ; and all ye are brethren" Matt. 23:8. *All Christians are on a level before God, no matter what their rank or title in the VISIBLE church organization may be.*

"He that believeth and is baptized shall be saved" Mark 16:16. Surely he then belongs to God's people, the Church. "My sheep hear my voice, and I know them,

and they follow me: and I give unto them eternal life" John 10:27, 28. These people who hear and heed His voice He calls His sheep. They surely then must belong to His Church, which He has purchased with His own blood. He knows His sheep, He calls them by name, but you and I do not infallibly know them. There are "tares" among the "wheat." That is the Church VISIBLE, the Lutheran, the Methodist, the Roman Catholic, and all the rest of the various denominations. The *"wheat," that's the real Church.* "If ye continue in my word, then are ye my disciples indeed" John 8:31. "Blessed are they that hear the word of God *and keep it*" Luke 11:28. But man can not infallibly point out these blessed individuals. But whoever they are they make up the Church, "the Communion of Saints." This Church INVISIBLE, the aggregate or sum-total of all true believers in Christ, has come down to us through the ages, and it will continue until the end of time. That is the one holy Christian or Catholic (that is, universal) Church.

The Church Is "The Communion of Saints"

Keep in mind that the real Church is the "Communion of Saints" as we confess in the Apostles' Creed. All true believers in Christ are these "saints" and form this "communion." All pretenders, hypocrites, are on the outside, no matter what their rank or title may be in the Church VISIBLE. Hence, Catholic neighbor, if you and I are both united with Christ as a branch in the vine, we belong to one and the same Church, the only Church of Christ that ever existed or ever will exist, *composed of all those who are truly converted, and have thus surrendered themselves to the care and keeping of the God-sent Redeemer and Savior, Jesus Christ.*

The various church organizations—denominations — include both believers and pretenders, they differ in name and in purity of doctrine and practice. Some denominations gradually change, get worse or get better, farther away from the whole truth of the Bible, or nearer to it. Sometimes the better part of an organization is compelled to cut loose from the rest, because the latter permit errors to creep in and persist in clinging to them. The new division gets a different name, *but it is a part of the old church in purer form.*

You ask: "How old is the Lutheran Church?" In its *teachings* it is as old as the *Christian religion,* for it teaches what Christ and the apostles taught, as revealed in the Bible. As a separate church denomination it dates back to the year 1580, when the Augsburg Confession was adopted. You ask: "Where was the Lutheran Church before Luther?" We answer by asking another question: *"Where was your face this morning before it was washed?"* It is the same

Church, as the same face, but washed. *A re-formation* is *not* a *creation,* but a return to the *purity* of the apostolic age.

An Illustration

2. Now, please study this question by way of illustration. Centuries ago a great leader founded a society. He gave it a constitution according to which all things were to be governed and regulated. For a while all went well. Gradually, however, after many decades had rolled by the society began to neglect and ignore the constitution. Century after century this grew worse. Some in the society realized this and protested, but their protest was silenced by persecution and death. Finally an extraordinary man arose. Others rallied around him. They insisted that the old constitution must be followed in every detail, according to the wishes and designs of the founder. All that is contrary to it must be put aside. Many were willing to do this, and now have the original constitution as their only norm and guide. Others refused to leave the by-paths into which they had wandered, and hence, pay but minor attention to the constitution. Thus a split was brought about. Now, kind reader, which division is the original society according to the mind and intention of the founder?

The great Founder was our Lord Jesus Christ. The society is the Church. The constitution is the Bible. The extraordinary man who together with others God used to reform His Church, and bring it back to primitive purity, was Dr. Martin Luther.

Innovations Gradually Introduced

Does the Roman Catholic Church of today differ from the early Apostolic Church?

Monasticism originated with St. Antonius in the fourth century.

Leo the Great (440-461) was the first who claimed that he as the bishop of Rome, was by divine right the head of the whole Church.

Gregory the Great (590-604) made the Mass a doctrine of the Church. The apostles knew nothing about an unbloody sacrifice called "Mass." *Gregory also made Purgatory* the place it is supposed to be. "In vain do they worship me teaching for doctrines the commandments of men" Matt. 15:9.

Extreme Unction as a Sacrament was started in the *eighth* century.

Radbertus of the *ninth century* is the father of *transubstantiation,* that is, the teaching that when the priest blesses the bread and wine in the Lord's Supper, they change into the body and blood of Christ.

The second Council of Nice in 787 established the *worship of images.*

Priests were forbidden to marry by the Council at Rome in 1074. (*St. Peter was a married man.) See Matt. 8:14.*

The withholding of the cup from the laity in Holy Communion began in the twelfth century. (Pope Leo I, and Pope Gelasius

I, in the fifth century both expressly forbade the withholding of the wine from the communicants.)

Auricular Confession was made a dogma of the Church by the Fourth Lateran Council in 1215.

The Immaculate Conception of *Virgin Mary* the faithful must believe since Dec. 8, 1854.

The Vatican Council in 1870 found the Pope to be *infallible,* when he speaks as the spokesman of the Church, etc., etc.

Now, kind reader, we do not ask you blindly to take our word for these statements. *Open your Bible, your histories, your encyclopedias, etc.,* and see if we are telling the truth.— *Wm. N. Emch.*

For Professor Robinson

In **Philosopher's Holiday,** the author, Irwin Edman, tells of a young woman at Columbia University who felt her religious faith breaking down under the assaults of Professor James Harvey Robinson. Edman describes Robinson: "A short man with thin greying hair and a deprecating, half tired, half amused drawling voice," who "seemed to be having a half weary good time examining the origins of human stupidity." It seems not to have occurred to Professor Robinson that the mind of a barbarian could still be functioning in himself.

"Many of the graduate students were shocked," says Irwin Edman, "especially by [Robinson's] treatment of religion. The undergraduates from Columbia College had heard much of this before and had no faith to have taken away. One young woman complained to Professor Robinson: 'You are taking away my faith.' He looked at her oddly. 'But if I take away a headache,' he said simply, 'you would not complain.'"

Not, it must be confessed, a particularly satisfying solution to the young woman's very real perplexity. Just a wisecrack, a snappy retort, more in the manner of the vaudeville stage than of the professional platform.

Our Christian Faith, my poor Robinson, is our greatest treasure in time, for all eternity. Woe to those who try to murder that Faith. It would have been better if they had not been born.—**J. M. L.**

According to Camille Cianfarra in his **The Vatican and the War,** Pope Pius XII works daily on a theological treatise which he began many years ago. He keeps the manuscript locked in one of the drawers of his desk and never speaks about this work, not even to the members of his family.

Book Reviews

A Catholic Looks At The World, Francis E. McMahon, Vanguard, N. Y., 1945, 321 pp.

In writing this book, Professor McMahon sought to please no one, and yet he succeeded in writing a very pleasant book—even though it is not an entirely satisfying one. The reader must not complain about the book's lack of profundity, for the author, in the preface, warns him of the discursive nature of the writing. Besides, the complex world of today is a big world to survey in three hundred and twenty-one pages.

However, if the reader is in the mood to draw up his chair and listen to a young professor chat about many of the perplexities of the day, he will enjoy this book. Those who have not had the time to read the more profound works of men like Maritain and Dawson will find the book a positive service. In spots, sketchy outlines of the history of modern philosophy and snappy reviews of some basic philosophical principles tend to enliven the reader's memories of college days.

The book is a pleasant one because the author has not allowed the grievances of "Professor X" to embitter him. Furthermore, it is always pleasant to see a young man, in love with his Church, set out to do her a service.

Professor McMahon does this by his confession of faith and by using the scalpel of his constructive criticisms. He finds a lack of political wisdom, sensitivity, clannishness, arrogance, perfectionism, and a tendency toward political extravagances to be the most annoying features in his Catholic brethren. In comparison, however, with the virtues which he finds in them, these gripes prove to be mere foibles. His strictures on Catholic education are by no means unjust—nor are they novel, since they have been listed elsewhere. Certainly, they are not of such a nature as to brand him radical.

The chapter on liberalism is an excellent one. The author is far more gentle in his treatment of liberalism than John Emmet Hughes. The picture drawn of Oliver Wendell Holmes (a charmingly damning indictment of liberalism) is one of the finest pieces of writing in the book. The last three chapters serve as primers on philosophy, international politics, and the American scene.

Professor McMahon's chief defect seems to be his penchant for taking passionate dives off the deep end of debatable subjects. For instance, he essays the unenviable task of giving historical verdicts before history has been written—as manifested in many of his comments on affairs connected with World War II. He may live to regret insisting that the past war was a crusade in behalf of Christian civilization

—an impression that is made in the first two chapters. It is true that Chapter III qualifies the over-simplification contained in this statement, but time and time again the author returns to his first theory—that the war was an ideological war waged to propagate the new barbarism and to crush the old order and conception of life and Christian civilization.

All in all, this is a pleasing but a hasty book. It deserves neither the savagery of some of the reviews nor the rhapsody given it by George B. Ford in the *New York Times.*

As the critics say of new playwrights—"he shows promise." Professor McMahon is a young man. When he has matured enough to bridle his essentially fine impulses with more deliberation, to doubt his instant verdicts, and to bite off lesser chunks, he may ascend to the top ranks of Catholic writers on things serious.

Nelson Logal, M.A.

Forming a Christian Mentality, Kilian J. Hennrich, O.F.M. Cap., Joseph F. Wagner, Inc., New York, 1945, 270 pp, bibliography and index, $2.75.

An excellent manual are these chapters by Father Kilian, arranged in two parts and based on foundational truths of faith and worship, for the information and inspiration of priests, parents and teachers in the religious guidance of youth.

The necessity of more penetrating success in that direction is being forced more and more upon our attention, appalled as we are by the multiplied insidious agencies for catching and holding captive in worldly and even sinful ways the susceptible mind and heart of youth, making more difficult its cultivation in the other-worldly wisdom and grace of our Lord.

The Life and Death of our Lord continued as they are in His Mystical Body and supremely in His Divine Sacrifice are that by which and in which we can be restored to grace and live in truth and peace. Wisely, therefore, does Father Kilian bring his readers to consider the unfolding of Christian Truth in the Liturgy of the Mass and in the Sacraments, especially concerned with the domestic influences upon the developing human personality. Thus we may enter more fully into the Mind of Christ which St. Paul prays and exhorts may be in the children of men.

Much has been written on the vivifying relation of the Liturgy to the formation of Christian mentality and to living in Christ. Father Kilian gives us a fine compendium of the best in that literature, convinced, as he writes:

"There can be little doubt that, if we follow the Church in her method and plan of instructions and use the material she places before us in the liturgical books, the explanation of Christian life

will become more interesting and will produce more abundant fruit in life itself. To live with the Church in thought and action is the genuine Christian life" (p. 109).

In addition to its primary purpose, this book will be helpful to religious study clubs. And, incidentally, it could be of value to the preacher in presenting the Sunday Gospels in their proper setting.

Charles P. Trainer, S.T.D.

The Third Day, by Arnold Lunn, Newman Book Shop, Westminster, Md., 1945, pp.xlii, 177, $2.75.

ARNOLD LUNN is one of the great apologists of our day. He has the common touch: he can get his ideas over to you or to your old Aunt Mary or to the prejudiced party in a mixed marriage.

The Third Day is up to his best standard. Designedly a defense of the Resurrection, it contains as well one of the best presentations of the case for the supernatural we have seen in a long time.

No priest or seminarian should miss the introductory chapter on the role of apologetics in the modern world: it is acute, stimulating, even argumentative. Mr. Lunn wants an all-out attack on unbelief, a thoroughly Catholic approach to the modern pagan. We have, he thinks, temporized beyond the point of forbearance; now is the time for a positive courageous exposition and demonstration of the unique position of Catholicism, *"les terribles verites chretiennes."* He does not agree that "nobody is ever converted by argument"; he cites in his defense the case of the Communist and the atheist who proceed all too successfully on the assumption that the argument is the thing; "If we exclude supernatural factors," he continues "argument is the decisive factor in many cases."

There is no gainsaying Mr. Lunn's ability to argue, and in the best sense of that term, particularly as exemplified by *The Third Day.*

G. J. Gustafson

What Say You?, by David Goldstein, LL.D., Radio Replies Press, St. Paul, Minn., 1946, pp. 446, xxxii, Index, $2.75.

ALTHOUGH Mr. Goldstein says in the preface to this his seventh apologetical work that *"What Say You?* is an attempt to amplify, rather than to displace (other) quiz books," I think it may go a long way to supplement them, particularly for the layman. It is the fruit of twenty-five years' experience before the crowd "in the streets, squares and parks of our country," and so represents the kind of question that comes in open, and many times hostile, forum. Perhaps this is its greatest merit: it has been born and nurtured in an environment that is almost totally alien to the Roman collar. David Goldstein

has "roughed it" as no priest could. In like measure he has been able to draw out questions portraying the various states of prejudice, error, and ignorance which the Catholic layman and laywoman are meeting every day. For these lay people, then, the book is a real boon and will fill a need left practically unanswered by other "quiz books".

Since the primary purpose of the book is to catalogue the questions and answers of his long experience, and not to give a comprehensive exposition of all Catholic doctrines and practices, it would be unfair to insist on the brevity and superficiality with which some matters are treated — notably Grace and practically the whole of Moral Theology — however much this shortcoming is regretted. Mr. Goldstein is trying to break down prejudice, correct error, and dispel ignorance as he has found them. His choice of topics is necessarily limited to what his experience has proved the most widespread stumbling b l o c k s. These he handles as a master controversialist, but never merely for controversy's sake. His aim is more to convince than to silence; his method is positive but courteous, humorous but at times stinging, yet always convincing. Nowhere is this more evident than in his enlightening treatment of the Jews and Judaism.

Some minor flaws mar this otherwise splendid work, all of which should have been picked up by an alert editor or proofreader. Typographical errors—some suggestive of actual misspellings—basic errors in punctuation, some dozen or more misusages of words — particularly the consistent use of *infer* for *imply*—all of these mechanical faults should have been eliminated somewhere along the line from manuscript to book. I hope they will be in the next printing, for, picayune as they may appear, they detract from the excellence of the whole and furnish occasion for derision to derisive minds.

Less minor are other evidences of inexactness. The most outstanding of these latter and the one most likely to be misunderstood is that on page 393: "a union entered into with the deliberate understanding that contraceptive practices are to be indulged in, in order to avoid procreation" is not a valid marriage. Further distinctions are needed on this point in order to make clear just what kind of understanding invalidates the contract.

Apart from these flaws the book is highly recommendable and can safely and with profit be put into the hands of the inquiring and inquired-of layman. Its detailed table of contents and itemized index will facilitate reference and make easily accessible the vast treasury of facts and happy quotations compiled by the author through his quarter century of zealous campaigning for Christ.

Bart M. Reilly, M.A., S.T.L.

Winter Meeting, Ethel Vance, Little, Brown and Co., Boston, 1946, pp. 255, $2.50.

I READ most of this novel with my eyes closed. There are two reasons. First, I was reading it doggedly through to the end. And somewhere I've gotten the idea that the way to be dogged is to close your eyes, clench your teeth, and plow. Secondly, there was no need to keep my eyes open, for I had read or heard most of it before. It is the most second-hand book I have read in a long time. The characters are types so thin you can see the fresh print right through them.

Stacy, a male "old woman" of hazy interests, in a moment of incautious sympathy, befriends "Slick" Novak, a Congressional Medal winner just returned from (of course) the Pacific. Not knowing what else to do with him, Stacy organizes a small dinner party at which Novak meets Susan Grieve, a wizened young woman who writes what the author terms poetry. Two of the mysteries of the book are what any publisher found attractive in Susan's poetry and what Novak found attractive in Susan. At any rate, the hero follows the poetess into her apartment early the next morning—to stay—a circumstance particularly surprising when one remembers that the other member of the party was Peggy Markham, a young woman who sounds like a bowl of over-ripe fruit, but not rotten. But Slick is a very complex fellow, as the author knocks herself (and us) out trying to convince us.

The apartment incident lengthens into a week in Connecticut, during which there is great revealing of souls. Susan's revelations are painfully trite. Slicks' bombshell, delivered after unlocking himself from Susan's arms, is his ambition, unrealized and probably unrealizable but still eating away at his good disposition, to be a priest. At this point the priest reader lets out a whoop of twisted delight and then slides to the end of the book on a long low chuckle. But Susan is not amused; she is amazed and disgusted, and her thoughts on the subject (graciously revealed to us by the author) are spinsterishly vicious. No one with sense, however, would be aroused by them to more than a long-suffering shrug. As for Slick, moved either by satiety or conscience, he departs from his cadaverous love in the middle of the week.

There is a reunion at the end and, I think, a solution. If I knew what that solution was, I'd tell you just to keep you from reading the book. But the last pages sound like one of Susan's poems. I know, for instance, that Susan does something noble and Slick goes off happy; but what precisely she does and why he's happy escaped me completely. The complexities of that pair! You wouldn't believe it—even after you've read the book.

Thomas M. Flynn

Fervorinos for Confession

Through May to Ascension Day

Peter J. Bernarding

Before the Second Sunday after Easter

WHAT a consoling image is that under which Christ presents Himself to us in this Sunday's Gospel! "I am the good shepherd and I know mine and mine know me . . . and I lay down my life for my sheep." What a heart-warming picture of pastoral solicitude the words evoke! And the sketch is true in a measure of every pastor of souls who models himself on the Great High Priest. But there is a counterpart to the picture as drawn in the Gospel of St. John —the attitude of the flock towards the shepherd of souls. "And the sheep hear his voice . . . and the sheep follow because they know his voice. But a stranger they will not follow, but will flee from him." Is this your attitude towards the priests to whose care Christ has committed your soul? Do you hear their voice and follow their counsel? To whom do you go for guidance in times of trial—to the shepherd of souls, or to wordly-wise friends? Faith reveals the priest to be another Christ. Trust him to lead you aright.

Before the Third Sunday after Easter

What shall we do for Our Blessed Lady in this Month of May? We shall, of course, honor her by daily telling our beads and by attending the May devotions. But surely we can and will do more. And what will please her more than striving to bring to her penitent sinners? Her loving interest in them has earned for her the title "Refuge of Sinners." Father Faber somewhere suggests that we might aim to lead to her motherly arms a sinner each day. You might seek to accomplish this by praying daily for the soul closest to conversion, much as we pray for the Holy Soul that is nearest to its entrance into glory. Only think of the poor man at the Pool of Bethsaida, waiting thirty-eight long years for someone to put him in at the moving of the healing waters! Even so there are sinners waiting for the grace that will effect their conversion to God. Strive daily to obtain that grace for some sinful soul and present it to Mary to offer for you to her Divine Son. Rest assured that she will return the favor with interest.

Before the Fourth Sunday after Easter

St. James in this Sunday's Epistle reminds us that "every good and every perfect gift" comes from God. The thought is especially apt at the Paschal Season, when divine grace is poured out in such abundance. Gratitude for God's gifts must be our prevailing sentiment at this season, commemorating the

mysteries of man's Redemption. What would it have profited us to be born, if we had not been redeemed by the Blood of Christ? "Give thanks unto the Lord for he is good: for his mercy endureth forever"—thus does the Church exhort us in the Gradual of the Easter Mass. And if besides we need the inspiration of example to make us grateful to God, we have it in St. Felix of Catalice. "Deo gratias"—Thanks be to God—was so constantly on his lips that he became known as Brother Deo Gratias. Even the little children when they saw him would joyously cry, "Deo gratias." Cultivate the same blessed habit of thanking God every moment in your heart; it will keep you close to the Sacred Heart.

Before the Fifth Sunday after Easter

Listen to Our Lord's assuring words in this Sunday's Gospel: "Amen, amen I say to you, if you ask the Father anything in my name, he will give it to you . . . Ask, and you shall receive, that your joy may be full." Do we need anything further to make us approach God with confidence? Then let us recall the striking case of the Canaanite woman who came asking Him to cure her daughter. At first He seemed not to heed her plea; and when she kept on clamoring, He merely reminded her that He was sent only to the lost sheep of the house of Israel. Even that did not destroy her confidence, but only prompted her to say again, "Lord, help me!" Once again He seemed to turn her away with the words: "It is not fair to take the children's bread and to cast it to the dogs." With even greater confidence she replied that "even the dogs eat of the crumbs that fall from their masters' table." Deeply moved by such confidence, Our Lord said: "O woman, great is thy faith! Let it be done to thee as thou wilt." Learn to ask with like confidence; only be sure to ask for things unto salvation.

Before Ascension Thursday

Before leaving His Apostles to ascend to the Father, our Blessed Savior said to them: "You shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth." Let us take these words as addressed to ourselves. How are you to bear witness to Him? Not by preaching and miracles, like the Apostles; but you can and must bear witness to Him before the world by the example of Christ-like living. Indeed, there is no more powerful preaching than this, and without it preaching itself is vain. If we are honest, gentle, forbearing, charitable, they will be drawn to the Church as by the force of a hidden magnet. Thus it was that the Gospel of Christ leavened human society in the beginning; so must it be now, if an unbelieving world is to be won anew to Christ. Resolve to do your valiant best in this crusade.

Suggested Subjects and Sermon Jottings

Five outlines, including one for Ascension Day

Ignatius Smith, O.P.

Third Sunday after Easter
May 12

Sorrow and Joy

Introduction:

Jesus recognizes the sorrow of His friends over His impending departure and promises that their sorrow will be turned into joy.

Body of the Sermon

I. Sorrow Is Inevitable in This Life

1. Sorrow, as different from physical suffering, is suffering of mind, heart and spirit.
2. Sorrow is inevitable because no one can hope to avoid entirely dread, fear, regret, loneliness and other forms of mental anguish and heartaches.
3. Sorrow is inevitable because it is a part of God's plan for human life.
4. Some sorrows are unnecessary because they result from pagan thinking and living.

II. Joy Is Necessary in This Life

1. Jesus spread happiness and joy wherever He went.
2. The teachings and sacraments of Jesus create joy and happiness.
3. Joy is higher than pleasure just as sorrow is more refined than suffering.
4. Joy is a tonic against despair and a driving force in human society.

III. Turning Sorrow into Joy

1. Physical pleasures often cause spiritual sorrow.
2. Both physical suffering and mental sorrow can be turned into joy by turning them to God Who sends them to mankind.

IV. Rejoicing in the Lord

1. God gives us sorrow:
   - A. To enable us to develop our characters,
   - B. To help us atone for our sins,
   - C. To aid us in acquiring merit, and
   - D. To assist us to imitate the sorrowing Jesus.
2. By seeing God and His merciful providence in every sorrow and by godly and grateful acceptance of sorrows as blessings from God we can rejoice in the Lord.

V. The Fullness of Joy

1. The fullest joy on this earth is obtained by living with and for God.
2. The complete fullness of joy, is the eternal possession of God in heaven where joy is unmixed with sorrow.

Conclusion

1. Don't murmur against God.
2. Try to make others happy by turning their sorrow into joy.

Other Suggested Topics

From the Epistle (I Peter II, 11-18)

The Power of Example
Civic Obedience
Encouragement
Political Liberty

From the Gospel (John XVI, 16-22)

Time and Eternity
The Joy of Motherhood
The Changing World
Following Christ

Fourth Sunday after Easter
May 19

Wither Goest Thou?

Introduction:

Jesus reminded the Apostles that they had not asked Him "Wither goest Thou?" We should ask ourselves this question.

Body of the Sermon

I. Wrong Answers About Human Destiny

1. The agnostic says he doesn't know the goal or purpose of life.
2. The materialist, naturalist and slaves of scientism are certain that death ends everything.
3. The sensualists pretend they don't care what the future brings. "Eat, drink and be merry" is their code.

II. True Answers About Human Destiny

1. Reason and Divine Revelation testify that the human soul is immortal. The soul will never die.
2. "Whither goest thou?" To death, to the Particular Judgment, to the Resurrection, to the General Judgment and then to heaven or hell forever.

III. Deplorable Answers to "Whither Goest Thou?"

1. The sinner answers "I go only in the search for pleasure, money, power, fame."
2. The sinner answers "I go to occasions of sin, to dangerous places and to persons who threaten my eternal happiness."
3. The sinner is forced to admit, "I am on my way to eternal hell."

IV. Happy Answers to "Whither Goest Thou?"

1. The person striving for heaven answers, "I am on my way to church, to prayer, to Confession, to Communion, to Mass, to God."
2. The good person answers, "I am on my way to visit the sick and to find Jesus in the sufferings of humanity."
3. Good people answer, "I am on my way to God and heaven through the corporal and spiritual works of mercy."
4. Good people answer, "I walk with Jesus, in His footprints, through trial and suffering, to eternal happiness."

V. Always Going

1. Life is movement. We can't stand static.
2. We go, upwards to God or down to Satan, but we are on our way, always.
3. Christ beckons, Satan points—and whither goest thou?

Conclusion
Answer the question with a good Confession and a consoling Holy Communion.

Other Suggested Topics

From the Epistle (James I, 17-21)
The Unchangeableness of God
Prudence
Good Listening
Divine Justice

From the Gospel (John XVI, 5-14)
Loneliness
Unbelief
Neglect of Duty
The Truthfulness of Jesus

Fifth Sunday after Easter
May 26

You Must Pray

Introduction:

Our Lord in leading the Apostles to perfection teaches them to ask God, in His Name, for what they need.

Body of the Sermon

I. God Demands That We Pray

1. We, as creatures of God, owe Him an expression of our dependence on Him, such as is given in prayer.
2. God's sovereignty and His Divine Providence place us under a debt of justice to pray publicly as well as privately, vocally as well as mentally.
3. Whether prayer gives us emotional pleasure or not, it is, with devotion, an important part of religion due to the Almighty.

II. We must pray because we need it

1. The image of God in the soul of man demands that our minds and wills be turned to God in prayer. We can not be peaceful and happy without prayer.
2. We must pray to atone for our sins and to merit eternal reward.
3. We must pray to get the material and spiritual help which God gives only to those who ask for it.
4. There is no human need, individual, familial, social, material, bodily, spiritual, mental, that should not be sent to God in prayer, not to inform Him, but to solicit His divine help.

III. The Example of Jesus Compels Us to Pray

1. Jesus said and did nothing without purpose. This purpose is our direction by word and example. We are obliged to obey and imitate Our Lord.
2. Jesus commanded that we pray. "Watch ye and pray that you enter not into temptation."
3. Jesus gave us example in prayer in the family, in public, in the quiet of the mountain, in the Garden of Olives, on Calvary, in victory and humiliation.

IV. We Must Pray as Jesus Prayed

1. We must pray for friend and foe, for self and others, for help and for adoration, in gratitude and in atonement.
2. We must pray humbly, perseveringly, confidently, earn-

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estly, intelligently, asking and not demanding.

V. We Must Pray in Jesus' Name.

1. We ask the aid of the saints because they are close to Jesus.
2. We ask the help of Mary, because she is the Queen of saints and the Mother of God.
3. But we pray to God, in the name of Jesus because He commands it and He is God.

Conclusion:

Do not offend God by neglecting prayer. Do not starve your soul by omitting prayer.

Other Suggested Topics

From the Epistle (James I, 22-27)
Self Deceit
Humility
Zeal for Salvation
Giving Solace

From the Gospel (John XVI, 23-30)
The Power of Jesus
Jesus the Teacher
The Reward of Faith
Speaking Plainly

Ascension Thursday
May 30

The Ascension of Christ

Introduction:

The Ascension of Jesus into Heaven was the fulfillment of many divine predictions, a proof of divine power and a consolation for us.

Body of the Sermon

I. The Ascension Predicted and Promised.

1. The Ascension of Jesus into heaven was made known often to the Jews of old.
2. Jesus promised on three occasions to ascend into heaven; twice to the apostles and once to Mary Magdalen.
3. The promise meant that by His own power, in His human and divine nature He would transport His glorified body above the heaven of heavens, to the right hand of God, His Father.

II. The Ascension Accomplished

1. Jesus ascended to heaven in open view of His apostles and friends.
2. They knew His ascending body was real. For forty days He had been with them, eating, walking and talking with them.
3. He had commissioned His companions, witnesses and apostles and He rebuked the blind of mind who disbelieved His Resurrection and who would deny His Ascension.

III. The Triumph of Jesus

1. The Ascension of Jesus was a triumph for His divine knowledge, truthfulness and divine power, all of which were doubted then and are doubted today.
2. The Ascension of Jesus is an assurance of the fulfillment of all His promises in the future and a guarantee of the truth of His teachings.
3. The Ascension of Jesus, and His victory over His enemies is an assurance of the ascension of His Church to victory over His enemies today.

IV. The Joy of the Heavenly Family

1. Jesus was accompanied to heaven by angels as a guard of honor.
2. Jesus was followed to the heaven which He opened by the myriad of souls who had been saved by faith in Him. (Sum. Theol. 3a, q. 55)

V. The Ascension of Jesus, Our Consolation

1. It confirms our faith and justifies our hope.
2. It opened for us the kingdom of heaven. (Sum. Theol. 3a, q. 49, a. 5, ad 4)

Conclusion:

Thank Jesus for this stupendous miracle. Pray that you will one day join Him in Paradise.

Other Suggested Topics

From the Epistle (Acts I, 1-11)

Baptism
Witnesses to Christ
Two Men in White
Christ's Promises for Us.

From the Gospel (Mark XVI, 14-20)

The Divine Commission
The Signs of Faith
The Church and the Nations
Unbelief

Sunday within the Octave of Ascension
June 2

Testimony for Christ

Introduction:

Jesus did not rest the truth of His mission on His own words and deeds. He knew the blind of mind then and today would demand other testimony.

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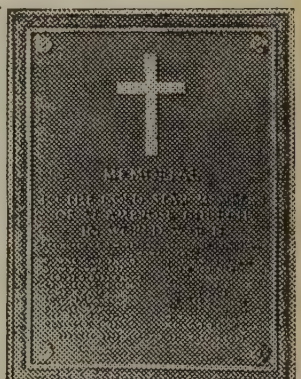

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Body of the Sermon

I. Jesus Testified for Himself

1. By proving that He fulfilled what the prophets foretold would be done by the Son of God.
2. By proving, by His miracles, that He is God.
3. By constantly affirming His Divinity and equality with God the Father.
4. By exercising divine authority in teaching and commanding.

II. God the Father Testified for Jesus

1. At the baptism of Jesus in the Jordan, the heavens opened and God the Father spoke: "This is my beloved Son in whom I am well pleased. Hear ye Him."
2. At the Transfiguration on Mt. Thabor again God the Father testified for Jesus, His Son.

III. God the Holy Ghost Testified for Jesus

1. At the Jordan and at Mt. Thabor the Holy Spirit was present with God the Father to testify by His presence.
2. In today's Gospel Jesus promises that the Holy Ghost, God, will come to give special testimony to Jesus by strengthening and comforting His apostles and by protecting His Church in time of persecution.
3. History reveals the promised presence and testimony of the Holy Ghost has been realized.

IV. The Apostles and Disciples Gave Testimony for Jesus

1. Jesus promised they would do so because they knew the truth.
2. By their preaching, their public profession of faith in Jesus and by dying for this faith, they testified for Jesus.
3. Thousands of millions of Christians through nineteen and a half centuries have testified for Jesus by taking Him seriously and living His commandments literally.

V. We Can and Should Give Testimony for Jesus

1. Jesus demands such testimony by belief, worship and good works.
2. We will be happiest when our words and deeds tell the world that we know that Christ is God.
3. Non-believers need Jesus and His religion and they need our Christlike lives to teach them the beauties of Jesus' teaching.

Conclusion

Do not cheat Jesus of the support your good life can give to His teaching.

Do not cheat unbelievers of the help of your preaching Christ by example.

Other Suggested Topics

From the Epistle (I Peter IV, 7-11)

Prudence
A Devout Life
Fraternal Charity
Mutual Service

From the Gospel (John XV, 26-XVI, 4)

The Holy Ghost in the Church
Martyrdom
Ignorant Bigotry
Profession in God

Continued from page 8

in charge of institutional libraries submit a list of their Marian titles so that the "Union Catalogue" (the 4,200) may be rounded out and made as comprehensive as possible.

Our South African Readers

AT least twelve subscriptions have come in from Pretoria, Rhodesia, Natal, and the Transvaal, in South Africa. All of this fills us with a strange humility as we sit here scribbling out our impressions and imagine them being perused several weeks hence on the Dark Continent. We wonder what our African brethren think of their fellow priests in the United States!

Such Great Humility!

WE make a practice each week, of looking over several diocesan newspapers. A large part of our time is devoted to reading Catholic reviews and magazines and, in general, to keeping ourselves informed —but never had we heard of The Assisians until some weeks ago when a letter, penned in a copybook hand, turned up on our desk, asking us to write them a leaflet for free dissemination.

That stirred our curiosity and, although at that particular time we weren't able to write anything for anyone, we asked for more information.

The return mail brought a two-page letter, written in the same meticulous hand, describing The Assisians as a lay apostolate working in Chicago.

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"In regard to ourselves, we are not an organization—just a small group of lay people endeavoring to do a little good along the way. The name Assisians was adopted because we are all great admirers of St. Francis, who gave everything away—and also because we saw the need of some name, rather than the names of individuals.

"We started about six years ago. Since then we have distributed free in many directions about 60,000 pamphlets, not to mention a great number of various religious leaflets that were given to us to help spread various devotions.

"We have made and given away about 10,000 mounted holy pictures in the nature of medallions, as we refer to them. These go to organizations like the Missionary Catechists and similar communities who use them as prizes for the children they teach.

"We take old framed pictures of any kind that are given to us, completely renovating them and inserting religious pictures. These we give to such organizations as the Parish Visitors, who give them to families they visit.

"We have also had donated to us many sets of used Mass vestments that we send to poor mission places, whose names we obtain from the Church Extension Society;

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likewise, we had a number of chalices, ciboria, and monstrances donated. These we had replated and sent to poor places.

"Sometimes we get discarded religious articles from church-goods houses. These we renovate and send to poor mission places. Just recently we had about 100 slightly shop-soiled prayer-books . . .

"I do not want to overlook the fact that we have so far distributed free about 50,000 of our leaflet 'Catholics Do Not Believe . . .' Right now we have another 50,000 on the press.

"Now, Father, we are not enumerating all this in a sense of giving ourselves publicity or in a spirit of vain glory, which we do not seek. We have turned down a number of requests to publicize our activity. We do not want it. Frankly, there is no rich daddy behind the scenes . . ."

We have an idea, now that this is being published, that these good people will be swamped by requests for help, all of which, no doubt, they will try to honor to the best of their ability. It will help them survive the tidal wave if they find an occasional five-dollar bill in their mail.

Oh, yes—the address: The Assisians, 7627 North Rogers Avenue, Chicago 26, Illinois.

One Scallion, Please!

IF, IN the manner of Walter Winchell, we presumed to hand out orchids and scallions, we would certainly point to the Baptists as rating a knock for their consistently false and unfair method of indoctrinating non-Catholics against our Faith. The most abominable tracts go out bearing their official imprint! To give them their due, one cannot say the same thing about the Presbyterians, Methodists, Lutherans, etc.

You remember our squib last month about one of the two anti-Catholic papers in Georgia, The Christian Index, being published by the Baptist Convention of that state?

Well, we have since run across a vicious attack on the Catholic Church, written by one V. I. Masters, A.M., D.D., and sponsored by the Baptist Home Mission Board.

It defines Catholicism as a "religio-political autocracy, seeking to become dominant in a country whose most sacred traditions and ideals are those of democracy. By secret diplomacy, by intimidation and threats, Romanists take unfair advantage when they can, in the way of governmental patronage. Romanism seeks to corrupt and does corrupt the press, to such an extent that, even in the South, where the Catholics are a mere urban handful, many of the daily papers advertise the hierarchy and keep their mouths closed about Roman political perversions, while the evangelical bodies, which number twenty to one, as compared with the Romanists, get scant consideration . . . Openly and everywhere Rome fights the American public schools . . . Because of its great strength, its unscrupulous methods, its astute cunning, and its announced ungodly ambition to make this democratic nation dominantly Catholic and autocratic in religion, Roman Catholicism is probably the most dangerous foe of American liberty today," etc.

Pardon us, while we yawn . . .

Correspondence

A Week in the Ozarks

Editor:

The 2nd Annual Street Preaching Institute for Priests will be held at the Our Lady of the Ozarks College, Carthage, Missouri, July 7-13.

This Institute is being sponsored by the Apostolate of Good Will of the Confraternity of Christian Doctrine and will be directed by the Rev. Stephen A. Leven of Tonkawa, Oklahoma.

The Most Rev. Edwin V. O'Hara, Bishop of Kansas City and Episcopal Chairman of the Confraternity of Christian Doctrine, will be the host.

The National Committee of the Apostolate of Good Will has approved the following program:

Morning sessions to be devoted to a study of the Manual of Street Preaching and to sermon plans; afternoon sessions to consist of talks by prominent clergymen on the techniques of approach to the non-Catholic and a study of the various religious denominations; and the evening sessions to feature actual street preaching by guest priests in Carthage.

Sincerely your in Christ,
R. J. Schumacher
3147 Broadway,
Kansas City 2, Mo.

Editor:

We are bringing out shortly a series of large charts which present in graphic form some of the fundamental truths of the Catholic faith as a help to priests in the instruction of converts. We are anxious to include all the charts which have proven helpful in this regard and we thought that per-

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(This advertisement has ecclesiastical approval)

haps some of the priests at your institution might have worked out some such charts.

If so, we would deeply appreciate your kindness in passing this note on to such a priest so that we might include any such chart or charts in our forthcoming series.

Thanking you in advance for your kind cooperation in this joint undertaking for the winning of souls, we remain,

Ever cordially yours,

Rev. John A. O'Brien, Ph.D.
Notre Dame, Ind.

On Completing the National Shrine

Editor:

In answer to your request in the January issue of The Priest for suggestions on the manner of raising $5,000,000 for the completion of the Immaculate Conception Shrine, I humbly submit the enclosed plan.

As a lover of Mary, it is my ardent desire to see the work on the National Shrine of the Immaculate Conception continued and brought to a successful completion, as a monument of gratitude to Our Immaculate Mother.

I sincerely believe that the necessary amount of money can be collected within a year, or at the most, two years. This plan would include the appealing to pastors and other organizations, as well as the using of the mailing list of the Immaculate Conception Shrine, which would form the nucleus of the general campaign.

Should this plan be acceptable to your committee I shall be more than pleased to aid you with any additional explanations that you may deem necessary.

Marys:

1. To organize 25,000 or more women named Mary—and also 10,000 Lovers of Mary, Our Immaculate Mother, as Promoters.

Who:

2. These Promoters would collect funds from their friends, relatives, etc.

How Much:

3. Each Promoter would only have to collect a little less than $200 to complete the Building Fund.

Prizes:

4. In order to arouse enthusiasm among the Promoters, it is suggested that prizes be awarded to those collecting the larger amounts, the best prize for the largest collection.

What:

MARRIAGE AND THE CATHOLIC CHURCH
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5. These prizes might be either spiritual or material rewards for their efforts—could be donated by national manufacturers as an advertising expenditure.

Cutouts:

6. To facilitate matters for the Promoters in their collecting they would be supplied with cutouts of the proposed Shrine, which would suggest how much and what they could donate.

Luminous Paint:

7. In order to arouse interest among the benefactors when approaching them, the cutout would show how much of the Shrine is completed, which would be indicated by heavy drawing of the crypt: and the upper part would be outlined very faintly. This could be made very effective and help to advertise the campaign and the Shrine, by painting the uncompleted part, which is sketched, with phosphorus ink. The Promoters could say this is how it looks now, if you want to see how it will look when completed, look at this in the dark. They would not only be impressed, but inclined to give a good donation, and thus help the Promoters with their difficult tasks of collecting.

Bricks and Patrons:

In order to give every child of Mary an opportunity to share in the honor of completing the Monument of Gratitude to their Immaculate Mother—as can be seen on the cutout—they can either buy a brick $1.00) or become a Patron ($5,000).

Enrolled:

As an inducement to give, the names of those giving five dollars ($5.00) would be inscribed in the Book of Mary, which would be

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placed under the High Altar, and be remembered by those who would say Mass there.

All:

There would be no reason why the Pastors could not donate as much as they wished, either by giving a collection or by special donation. The Catholic Daughters of America, the Knights of Columbus, and the Children of Mary could do much with these cutout cards in helping to collect for this building fund.

Father Anselm, S.A.
St. Joseph's Friday,
Saranac Lake, N. Y.

A Recommendation

Editor:

THE Priest has invited suggestions for meeting the cost of finishing the National Shrine of the Immaculate Conception.

The Priest had a recommendation that Our Lady's sodalities strive to raise as much of the $5,000,000 required for the Shrine's completion as possible.

May I say that if every Catholic in the country were to give twenty-five cents toward the completion of the Shrine, the work could be completed. If this idea were presented to the people on the feast of the Immaculate Conception, which this year falls on a Sunday, a good part of the total would be realized. This would be all the more true if a campaign of enlightenment regarding the purpose of the Shrine and details of its construction were to precede a strong announcement in every church in the country on Sunday, December 1st.

I offer Your Excellency the idea for what it may be worth.

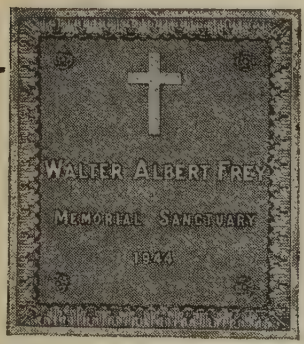
Respectfully in Dom.,
Bertrand Weaver, C.P.
West Springfield, Mass.

Purple?—Or Violet?

Editor:

THIS morning I baptized an adult convert. I had given him a pamphlet, "I Witness a Baptism," and I managed to read a portion of it myself while awaiting his arrival.

I must confess that I was somewhat taken aback by the frequent mention of the "purple" stole, and the definition of "purple" as the color of penance. Am I not correct in believing that the word should be "violet"? I cannot conceive how the author could use the word "purple" or how it could have



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got by the censores deputati, the licensing Ordinary, the printer even . . .

Nearly fifty years ago, when I was in the seminary, we were instructed fairly carefully as to the difference between purple, a princely, royal color—and violet, the color of penance. Our instructors were at some pains to show even by ocular demonstration the difference between the two shades.

But perhaps the regulations have changed since then. I have seen "purple" on vestment cases in sacristies; church goods catalogues advertising "purple" vestments; monsignorial robes ranging from red through all the shades to deep violet—in this and in other countries.

I have see green vestments: vivid Irish green, apple green, grass green, to what we were told was correct — olive green. And even when we have that, it varies from light to ripe olive (pimento stuffed).

It seems that now we are sufficiently established in the United States to make for uniformity and liturgical correctness.

Fifty years ago, when we were on the missions, we were glad to get vestments of any shade, even to the not infrequent Jacob's Coat. But in our metropolitan centers and in our day it seems we have no excuse.

Maybe a start could be made in our seminaries and with the publishers of church goods catalogues. Then writers—especially those belonging to religious communities where there are so many censors "kibitzing" on publications—would not make statements so inaccurate.

Fraternally yours,
J. K.

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(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

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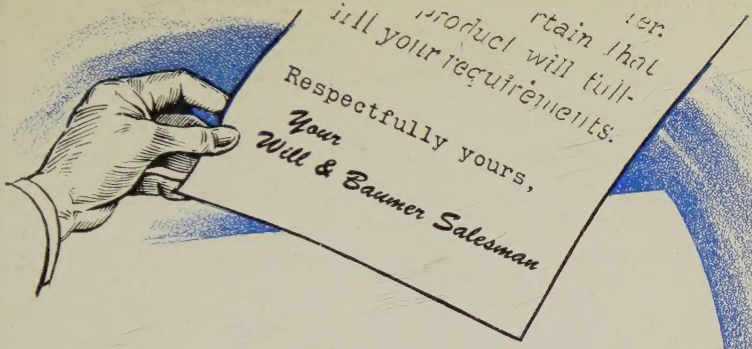

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